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The Worship of Earth.

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[The American Board's Mission.]

THE 21st of June has brought around once more the summer solstice, and with it the annual worship of the earth. In accordance with the statutes of the empire the emperor went this morning in person, attended by princes and magistrates of the highest grade, and with a large retinue of soldiers and servants, to offer sacrifices and worship on the Altar to Earth.

This worship of earth at the summer solstice, and of heaven at the winter solstice, has been handed down from the earliest periods of Chinese history. If in any respect it differs from the worship of the earliest emperors of China the difference is in matters of detail and outward form, not in the inner significance of the worship. The literati of China would with one voice affirm that the state worship at the present day of Heaven, Earth, the Sun, the Moon, the Stars, Wind, Rain, Clouds, Thunder, Mountains, Rivers and Seas, differs in no essential respect from the worship of the earliest Emperors Yao and Shun.

The Altar to Earth is on the north side of the Manchu city, within half a mile from the city wall, while the Altar to Heaven is on the south side of the same city, at a distance somewhat greater from the wall. Why is the Altar to Earth on the north side of the city? Because the earth belongs to the dark, or *Yin* principle, while the Altar to Heaven is on the south side of the city, because the south belongs to the light, or *Yang* principle, this dual principle pervading Chinese philosophy, religion and literature. It is "Father Heaven, Mother Earth," the dual deity worshipped at weddings by every married couple.

The outer wall of the enclosure of the Altar to Earth is not far from two miles in circumference, and the altar itself, with the buildings near it, are all of proportional magnificence. They are second only to the Altar to Heaven and the corresponding buildings, as the place which the worship of earth has in the Imperial cult, and in the statutes of the empire, is second only to that of the worship of heaven.

The altar is square, while the Altar to Heaven is round, since 'the earth is square and the heaven round.' The altar is made of dark colored marble, since the earth belongs to the *Yin*, or dark principle, while the Altar to Heaven on the contrary is of white marble, since heaven belongs to the *Yang*, or light principle.

The tablet to be worshipped is brought out on the appointed day and placed on the south side of the Altar to Earth, facing the north, or *Yin* principle, while the emperor ascends the altar from the north and prostrates himself toward the south before the tablet. The reverse of all this is true of the worship at the Altar to Heaven. There the tablet stands on the *north*, while the emperor ascends the altar from the *south* and prostrates himself toward the north, the tablet facing the south, or *Yang* quarter of the world.

In worshipping earth the emperor is clad in robes of yellow, as befits the color of the earth (at least in North China) for the greater part of the year. When he worships heaven he is clad in robes of azure, as befits the color of heaven.

The tablet before which the emperor worships bears the inscription, "The August Earth Spirit," "*Hwong Ti Ch'i*," or "*The Spirit, August Earth*." So in worshipping at the Altar to Heaven the tablet reads, "August Heaven, the Ruler Above," *Hwang Tien Shang Ti*.

By the side of this tablet to earth are arranged, as associated or equal tablets, the tablets to all the preceding emperors of this dynasty, and lower down, in a secondary position, tablets to the Five Great Mountains, the Three Lesser Mountains, the Two Lofty Hills, the Four Seas and Four Great Rivers, that is, to prominent parts of the earth.

With heaven are worshipped the same associated or equal tablets, as those mentioned above, to emperors of the present dynasty. But the secondary tablets in the worship of heaven are those to the Sun, the Moon, the Constellation Great Bear, the Five Planets, the Twenty-Eight Constellations, all the Stars of Heaven, the Clouds, the Rain, the Wind, the Thunder, that is, parts and powers of heaven.

The offerings set forth to earth are the same as those set forth to heaven, consisting of the libation of wine, the young heifer, the jade and silk and the various viands. The offerings also to the

associated tablets and to the secondary tablets correspond to those on the altar to heaven.

In worshipping earth as in worshipping heaven the emperor goes out of the palace in the night time, in great state, as above described. He enters the hall of abstinence and prepares for the ceremony. At the earliest dawn of day he ascends the magnificent altar of dark colored marble, and there without any image, under the open sky, before the tablet to august earth, he performs his "three kneelings and nine prostrations," bringing his head quite down to the pavement at each prostration, offers his prayer and his sacrifices, all with the greatest care according to the prescribed ritual.

The grey dawn, the silence of the multitude in attendance, the swell of music, the absence of any image, all conspire to make the scene very impressive.

Confucius says, "By the ceremonies of the sacrifices to heaven and earth they served Shang-ti." Is this dual worship of heaven and earth to be identified with the worship of the true God, as taught in the Scriptures of the Old and New Testaments? This is the question which vexed the Roman Church, and now presses upon the Protestant missionaries of the present day.

It is very noticeable that visitors to the city of Peking and some writers on the temples and altars of this city *give a very prominent place to the Altar to Heaven, and say very little in regard to the Altar to Earth; little also in regard to the Altar to the Sun on the east side of the city and to the Altar to the Moon on the west, and to the other altars.* It would seem that they regard the Altar to Heaven as somewhat by itself, standing out from the other worship in this city, solitary and alone, a tradition of prehistoric monotheism handed down to the present day.

It has even been the case that pious and well educated Christians from Western lands have taken off their shoes from their feet in ascending this altar, and sung the doxology, standing upon its marble pavement, recognizing there the worship of the true God as having been handed down for four thousand years.

Is this the real state of the case? Men will not long be satisfied with partial and one-sided representations. They will *wish to know the whole truth.* If the worship of earth is as much a part of the national cult as the worship of heaven men will wish to know it. If the joint worship of heaven and earth stands at the head of all worship and sacrifices in the national ritual, if they are worshipped with equal honors, and according to the dual principle of Chinese philosophy, and if this is the true and lawful interpretation of the worship of *Shang-ti*, as it stands in the minds of the learned men of

China, the scholars of the nation, then the real state of the case should be known to all. If this worship is part of one whole, including the worship of the sun, the moon, the stars, all the parts and powers of heaven, all the parts and powers of earth, the worship of deceased emperors, sages and heroes, and of all the gods known to the Chinese state religion, scholars will wish to know the whole truth in regard to it, and in view of the facts of the case they will judge whether the *Shang-ti* of China is to be identified with Jehovah, the true God, as the knowledge of Him is taught in the Sacred Scriptures, or is not.

*The Status of Japan among the Nations, and her
Position in regard to Korea.*

BY REV. H. LOOMIS, YOKOHAMA.

ALTHOUGH for many years past Japan has been demanding a place among the civilized and enlightened nations of the earth, it has been denied to her by Christian countries, and consequently instead of the friendly and confiding spirit of former years there has arisen a feeling of bitterness and mistrust in the minds of many Japanese, which seemed likely to continue, and perhaps increase.

But a treaty has recently been made with England which grants to Japan what has been desired; and it is quite certain that other nations will soon follow in the same line.

And now to the surprise of many, and the gratification of every friend of Japan, she is proving to the world that her demand for a higher place than hitherto accorded her is not unreasonable but fitting and just; and that the progress made is not to be measured by her material improvements alone, or the recently demonstrated strength and efficiency of her army and navy, as manifest in the struggle now going on with China.

To show how the Japan of to-day has changed from that of the past we need but refer to the fact that 300 years ago the armies of Japan swept over Korea in a war that was instituted without just cause and prosecuted without mercy. The spirit of carnage and plunder was unrestrained: and besides a heritage of poverty and suffering to those who were left, the ears of 3600 victims, slaughtered in a single battle, were brought back and exhibited as trophies of the cruel and bloody conflict.

Contrast the origin and conduct of the present conflict with China. For years past Japan has been watching with intense interest and anxiety the sad and hopeless state of the poor Koreans who were being crushed and impoverished to the lowest degree. As the result of the Chinese policy the Korean government was controlled to such an extent that every measure looking towards progress was defeated. Again and again did the king and his friends attempt to institute reforms, but always without success. Judge Denny published the statement that a plot was formed by the Chinese to assassinate the Korean king, in order to prevent his interference with their plans. China has also taken the money of the Koreans for their own use, and left the country bankrupt and wretched to the last degree.

When a revolt took place in one of the southern provinces against the cruelties and exactions of unscrupulous officials, and the few and inefficient Korean soldiers were unable to suppress it, a request was sent by the authorities in Seoul, who were in league with China, for the assistance of Chinese soldiers.

The sending of such troops, in violation of the treaty made with Japan in 1885, was the signal and cause of such an uprising among the Japanese that it was impossible to prevent a war. It was felt that the time had come to demand that Korea should be left to govern herself, and go forward in the same path of progress that has been followed so successfully in Japan, and to secure this object the Japanese were ready, and eager, to make every needed sacrifice.

It seemed at first to some minds that to secure the independence and advancement of Korea was not Japan's only motive in sending an army to that country. And so it has been frequently stated, and believed by many, that this war was undertaken for conquest.

But it is a pleasure to say that the course of Japan in Korea, so far as it has been made known, has been considerate and honorable to the highest degree, and apparently an honest attempt to secure to the Koreans their just rights. To accomplish this efforts have been made to secure a new and more competent, as well as honest, class of officials, who will labor for the highest and best interests of the people.

It is not true that the king has been made a prisoner by the Japanese authorities. On the contrary he has called the soldiers of Japan to protect the palace and his person. There was a feeble resistance on the part of some of those who were in sympathy with China, but the result has been that the officials who were in league with China have been removed, and new and progressive

men appointed to fill their places. There is also a High Commission of seventeen persons, who are appointed to arrange the programme for the inauguration of a new and better state of affairs. The king has published a decree announcing that they are henceforth to be an independent power, and a compact has been formed with Japan in the prosecution of the war against China.

But what is of special interest to the world at large is the immense change that has taken place in Japan in the conduct of both the government and the army and navy in time of war. The coming of the Japanese soldiers into Korea was regarded with intense horror by the people who had never forgotten the inhumanities of former years, and fear lest they should be called to suffer in a similar way.

To the surprise and gratification of all, the soldiers of Japan have shown a spirit of restraint and a measure of discipline that has changed their enemies into friends, and won for them the highest praise. From many and various sources come reports of the care that has been exercised to prevent any harm or inconvenience to the people, and so severe has been the punishment for even the smallest breach of propriety that it is evident that the authorities are determined to prevent everything of the kind in the future. A countryman in Korea recently made the remark, "The Japanese pay for everything, even their water carriers." And more than this the Japanese Minister at Seoul has recently made a liberal donation in behalf of his country to the poor and suffering residents of that city.

The Japanese army has a well equipped Commissary and Medical Department.

One of the best steamers of the recently imported and English built commercial fleet (the *Yokohama Maru*) has been devoted to the special use of the Red Cross Society ; and thus in every particular are the wants of the soldiers being provided for.

Not only do the Japanese provide for their own, but it is reported that they have ministered in a similar way to the wants of the Chinese who have been wounded in battle and left without any care. At the same time the prisoners taken in battle have been treated in the same way as is customary with civilized and Christian nations.

The emperor of Japan also issued an edict to the purport that Chinese residents of the country, who were here for commercial purposes, should not be disturbed in their business ; and, as far as is known, this has been faithfully observed.

A missionary from China, who recently came to Japan for his health, told me a few days ago that although he wore the Chinese

costume, and was everywhere taken for a Chinaman, he had suffered no rudeness on the part of the Japanese, but had travelled freely and safely wherever he wished.

In keeping with the avowed policy of Japan to aid Korea in promoting the best interests of the people it has been announced that the Reforms Committee at Seoul have elaborated a number of changes which are certainly commendable, and if once carried out will greatly benefit the country.

Among the proposed reforms are the substitution of the modern method of reckoning time in place of the old Chinese style; the appointment of men to office on account of fitness and merit, and not as heretofore on account of rank; criminal punishments are to be limited to the perpetrators of the crime, and are not to include the relatives; abolition of early marriages, and fixing the age of both parties at a proper period, as well as leaving them free in their choice; abolition of service for a fixed period, and all sale of human beings; abolition of the law forbidding priests and nuns entering the capital; determination of the number and salary of all officials. It is understood also that there is to be a system of general education, similar to that in Japan; and that all laws that interfere with religious freedom are to be abolished.

These are some of the most important changes, but are sufficient to give a good idea of the tendency and scope of the reforms proposed.

The news has just been received that already a police system has been established in Seoul and a new silver coinage is taking the place of the cumbersome cash which have been such a serious hindrance to every business, and a burden to all.

The following extracts are from a notification which has just been issued by Count Oyama, Minister of State for War:—

“Belligerent operations being properly confined to the military and naval forces actually engaged, and there being no reason whatever for enmity between individuals because their countries are at war, the common principles of humanity dictate that succour and rescue should be extended even to those enemies who are disabled by wounds or disease.

The Japanese troops must never forget that however cruel and vindictive the foe may show himself, he must nevertheless be treated in accordance with the acknowledged rules of civilization, his disabled succoured, his captured kindly and considerately protected. Even the body of a dead enemy should be treated with respect. Japanese soldiers should always bear in mind the gracious benevolence of their august sovereign, and should not be more anxious to display courage than charity.”

It seems plain that when this is all taken together it is an indisputable evidence that Japan is actuated by a high and noble purpose in this conflict with an enemy that is the foe of progress and the embodiment of conservatism. What she seeks is in the interest of humanity and civilization. Is she not worthy therefore of the respect, confidence and sympathy of other and Christian nations, and entitled to a place among the civilized and enlightened governments of the earth?

*The Relation of the Missionary to the Churches at Home.**

BY REV. G. W. GREEN.

[Southern Baptist Mission.]

I DO not mean the relation of the missionary to the Board that appoints him and supervises his work; nor yet his relation to the Conference, or Synod, or Presbytery, or Convention, or organization of whatever name which is behind the Board; his relation to this Board, or to this larger organization, will vary somewhat with the form of Church polity which prevails in his particular denomination. Nor yet do I mean his relation to the whole denomination to which he belongs, and of which he is a representative in heathen lands. But rather I wish to discuss the relation of the missionary to the individual local Churches, or still more specifically to the individual Christians, the men and women who make up these Churches and contribute to sustain the missionary in foreign lands.

With this explanation I proceed to remark that

I. THE RELATION IS ONE OF MANLY INDEPENDENCE.

By becoming a missionary he does not surrender his rights as a man, those rights which, according to Anglo-Saxon ideas, belong to us as human beings, and which, according to the example of an apostle, belong to us as Christian men. The missionary does not give up his *Christian manhood*.

1. *As to his support* he receives that to which he is entitled. The missionary is not an object of charity; he is not a beggar. He receives a *salary*. There is a contract, more or less explicit, between him and his supporters that he is to do a certain definite work in their name and as their representative, and they, in their turn, are to provide for him a living. So far as he is concerned,

* Read before the Canton Missionary Conference.

the salary he receives is not charity but simple justice, that which the people have promised as their part of the contract. It does not affect the truth of this statement that some receive more than they would probably receive at home, while others receive vastly less. He gives a *quid pro quo*, an equivalent for what he receives, as nearly a full equivalent as the average pastor, college professor, or salaried employé in business or official life.

2. *As to his private life*, he is under bondage to no one. Whatever control is exercised over the minister at home by ecclesiastical authority the like control would seem appropriate in the case of the missionary, but no more. Having received his salary it is his right to spend it for the supply of his wants, or to lay up part of it for a rainy day, and no one has a right to forbid.

If he wishes to marry he has a perfect right to do so when he pleases and whom he pleases, and no one has a right to say "No," except the woman whom he wishes to marry.

3. *As to methods of work*, he is entitled to the same liberty enjoyed by his brother who labors in the home field. The Board may exercise oversight, direction and control to a greater or less extent, in accordance with the form of polity prevalent in each particular denomination. Receiving a salary implies that he is expected to do work acceptable to those who pay the salary. But there is this difference in the case of the missionary: he is on the ground, and is presumed to know more of the work and its needs than any one at a distance. So he should have large liberty in the prosecution of his work to exercise his judgment as to means and methods. There are differences in men and differences in fields of labor. The methods which are best for one field may be unsuited to another. Means which, in the hands of one man, may bring eminent success, in the hands of another may bring inglorious failure. What is best in a pagan field may not be best in a papal field. What is expedient in China may not be expedient in Africa. The plans followed by Carey in India may be unwise for Judson in Burmah, or for Morrison in China, or for Livingstone in Africa, or for Paton in New Hebrides. The same is true of fields and men among the Churches. Beecher and Spurgeon were great preachers, and accomplished wonders, but neither could have followed the methods of the other with hope of success. So of the missionary; he must be allowed large liberty to adopt such plans as fall in with the bent of his own mind and as seem to him best suited to the peculiar circumstances of his field; provided, always, that these methods are not contrary to the spirit and teachings of the Scriptures. We claim liberty as concerns the dictation of men, but we are under bondage as concerns the word of God. If he thinks it

expedient to circumcise Timothy he is at liberty to do so, but his brother who thinks otherwise has equal liberty to take an uncircumcised associate. If he thinks it best for him to adopt native style of dress and living let no man forbid, but his brother, who sees no sufficient reason for doing so, is free to do what seems to him to suit best the circumstances of his field. If he wishes to take Mark with him he can sail away to Cyprus, and he who fears Mark will not make a suitable laborer will find a large field of labor in "Syria and Cilicia" and in the regions beyond. One man thinks there is no place for the employment of native Christians to do mission work, and for him it may be true, whether because he does not know how to use them, or because the men he uses are unsuitable, or because this method is not suited to the requirements of his field, and he ought to have perfect liberty to follow his views on this question. Another man thinks such laborers are profitable, finds suitable men and finds them suited to the work in his field; this man ought to have liberty to follow his views. These are questions of expediency that must be decided for each particular case, and the missionary ought to have a large measure of liberty to decide for himself according to all the lights afforded him. And having done so he may claim immunity from captious criticism and fault finding on the part of those who know next to nothing about the peculiar circumstances of the case.

4. *As to his continuance in the work*, the missionary is not under bondage to men. Like every other Christian he must go where his Master sends him. If the Lord, by His providence or by His spirit, indicates that this man's work in a certain field is done no man can undertake to decide otherwise; it is a matter between him and his Master. If the Churches feel that he is not carrying out the terms of the contract, expressed or implied, if they feel that he is not doing the work he was sent out to do they may withdraw their support, and through the proper authority they may ask for his resignation as they would in the case of their own pastor. But if he feels that his work is done no man has a right to say that he must keep on working. That may be said only by his Master.

The point I insist upon is that the missionary is a man, a brother, a Christian, and should have such treatment as is bestowed upon his brother doing Christian work in a Christian land.

II. BUT, SECONDLY, THE RELATION IS ONE OF FRATERNAL DEPENDENCE.

These and similar rights belong to him as a Christian man, and he may upon occasion insist upon them. But there may arise occasions when it is not only proper, but his Christian duty to waive

some of these rights, or to hold them in abeyance for the time, and especially to remember that others have corresponding rights.

1. The work of preaching the Gospel to the heathen has two *separate departments*. There is the work to be done on the field among the heathen and the work to be done at home among the Churches. These departments are widely different and equally important. In the prosecution of a war not only must there be soldiers, and they well equipped, drilled, disciplined and officered, but there must also be sources from which to draw supplies of food, clothing, ammunition and recruits. A well organized war department is as much concerned with this basis of supplies as with operations in the field. Even so the home work which concerns the basis of supplies is no less necessary to the preaching of the Gospel to the heathen than the more direct work on the field. Indeed, permanent and long continued work among the heathen, work which is planned for the accomplishment of far-reaching results, is impossible without careful attention to this home department. The Churches must be built up, each generation of members trained, that support for the work may not fail, lest the forces on the field be curtailed. Old Churches must be developed and new ones planted, that support may be increased and the work enlarged. Hence the missionary is dependent upon the success of home missions. The boys and girls, the young people, must be trained and taught their duty, that new men and women may be ready to take up the work as others lay it down, and that the forces may be steadily enlarged. Thus the work of foreign missions is largely dependent upon the success of the Sunday school work. In like manner Christian education must be fostered, that new laborers may be thoroughly trained and equipped for the work to be done.

These are self-evident truths, needing only to be stated to be accepted, but it is not difficult to see that missionaries sometimes overlook them.

2. *This home work must be done by others than the missionary.* He cannot do it. He has enough and more than enough of his own work to do. He is constantly appalled at the amount of work to be done and the scarcity of laborers to do it. He has no time to devote to the management of the home work. He is too far away from it, if he had the time. The man on the ground can do it much better. The missionary may be much wiser than the average pastor, but the pastor and his co-laborers can do the work in the Churches much better than the man on the opposite side of the earth, be he never so wise. The missionary is too far away "to keep the run of things." He should be chary of expressing his opinion too boldly about matters pertaining to the home work.

Just as he may claim exemption from captions criticism on the part of those at home, because they are not acquainted with all the details and circumstances of his work, so he ought to refrain from criticising his brethren, because they are doing their work under circumstances which he may not fully understand.

3. *Moreover, the brethren at home are doing their work well.* It is probably true that very few come up to the full measure of their duty, but probably the same might be said of the missionaries on the field. And if you and I were there, and they were here, could we do the work any better than they are doing it? In estimating the growth of the mission work in 100 years the growth in the Churches is found to be no less remarkable than the growth among the heathen.

4. *They are making sacrifices to do their part of the work.* Much has been said of the sacrifices of the missionary, and they are real and have their proper place in a full discussion of his life and work. But each year the need for these sacrifices is steadily diminishing. At this we ought heartily to rejoice. But sacrifices for the Gospel are not confined to the missionary. Many times it is the home missionary or the missionary pastor who is making greatest sacrifices for the Gospel at home and to help the preaching of the Gospel to the heathen. I have known some of them; I have been in their homes and their Churches; I have seen some of the sacrifices which they very quietly and without complaint make for the cause we love. They are among the warmest friends and most liberal supporters of foreign missions. They are ever ready to contribute of their meagre salaries, and they are teaching their feeble and struggling Churches to help more and more in this work. Along with these should be mentioned the thousands of poor people whose "deep poverty abounds to the riches of their liberality." Not often is the "widow's mite" given, "even all her living," but there are thousands of poor widows who make greater sacrifices for the spread of the Gospel than many who leave home to preach it among the heathen.

I would not intimate that the missionary ought to seek sacrifices simply for the sake of bearing them. Privations and toils are not a good in themselves to be sought for their own sake, but an evil to be avoided, if possible. God often overrules these evils to the good of His people, and He will permit as much of them to come to us as is good for us, without any seeking on our part. If they lie in the way to the performance of our duty then they are to be met in the spirit of the Master and borne with patience and thanksgiving. But if we can do our whole duty and still avoid them it is occasion for devout gratitude. But I would that we should remem-

ber, while we are enjoying those comforts which are here so necessary to the continued prosecution of our work, that there are many who have not these comforts, but who are making sacrifices that we may have them.

When David longed for water from the well of Bethlehem, from which perhaps he had drunk in his boyhood, three of his mighty men broke through the lines of the Philistines and brought him water, but he poured it out to the Lord, saying, "The blood of the men that went in jeopardy of their lives!" When we receive our salaries, so promptly paid, and enjoy the consequent comforts we may well say, "The sweat of our brethren who have toiled that we might enjoy these comforts!" It is not the thousands of the rich few but the dimes and the pennies of the many poor that keep the missionaries among the heathen.

I have insisted that the missionary receives a salary according to implied contract, and that if he fulfils his part of the contract, he returns an equivalent. And yet there is a difference which the people can feel and which the missionary ought to feel. He occupies a position of manly independence and receives his salary, but he is also dependent on the toils and sacrifices of his brethren and sisters for the payment of that salary. He is free, and yet he is bound by the law of expediency and love, and many things which might be lawful would be inexpedient in consequence of these relations. I do not plead so much for a change in his conduct as for the recognition in his heart of these facts, so I remark

III. THIS RELATION SHOULD BE RECOGNIZED, ACTED UPON,
AND THE APPROPRIATE FEELINGS INTENSIFIED.

1. Thus we may *avoid doing injustice* to our brethren. Some years ago a distinguished missionary, who had begun his work when real sacrifices were required, charged that the Churches were simply "playing at foreign missions," and that expression has, ever since, been part of the stock-in-trade of missionary speakers. I felt then that the remark was unwise, and I think now that it was unfair. It is not wise for the missionary to fill his communications to the Churches with complaints and reproof. That should be left for some one nearer home. Besides, it is not true that the Churches are simply "playing at foreign missions." True, many Church members are doing nothing, not even "playing;" many whole Churches are doing nothing, but many others are doing earnest and effective work for the spread of the Gospel among the heathen, and at the same time pressing the work of home missions, busy in the Sunday school, fostering Christian education and caring for the widows and orphans and the disabled preachers. Many are coming as near

to the performance of their whole duty as the missionary on the field who takes occasion to reprove them.

Most men are in danger of thinking their own special work the most important of all. To most of us our kingdom is the "middle kingdom;" the centre of the sky is just over our heads, and whatever is beyond our horizon is of little consequence. So the missionary often speaks and writes as if foreign missions were the only important work before the Churches. He sees the millions around him and knows their need of the Gospel, and he forgets the needs of other departments of the work which lie beyond his own horizon, and that the successful evangelizing of the heathen depends largely upon the success of these other departments of the work.

2. Therefore we should try to *sympathize with the Churches in their work*. The work which they have in hand is a co-ordinate department of the one great work of giving the Gospel to the world. Ours is important, and so is theirs; besides its own intrinsic importance it is the hope of ours; ours is dependent upon theirs. We need to keep in sympathy with their work, to feel its importance, to know what they are doing, how they are doing it and how they are succeeding. We need to keep in touch with the Churches and their interests, the brethren and sisters in the Churches, the laborers at home, their fields of labor, their successes and discouragements. We are accustomed to the exhortation to the Churches to keep in sympathy with the missionary and his work, but it is equally important for us to keep in touch with them. The missionary sometimes charges the brethren at home with being narrow in their views, but often their view is really wider than his. To them "the field is the *world*;" to him the field is China, or that particular corner of China where he labors. In his mind broadness of view means a thorough appreciation of the importance of his work, and counting the rest of the world of little consequence. Sometimes they openly argue that foreign missions is the only work of great importance before the Churches; sometimes they go further and say that the work in pagan lands is of much more consequence than that in papal lands; often they make it evident by their speeches and letters that what they have in hand is the work of supreme importance, not only to them but to all the rest of the world. Such men can ill afford to charge others with narrowness. Avoiding such contracted views we ought to write to our brethren, not only to tell them about our work but also to find out about theirs. Letters of interest and sympathy in their toils and sacrifices and discouragements will do much to strengthen the bond between them and us, as well as help them to battle with their own difficul-

ties. And not only words but tangible manifestations of interest in the shape of occasional contributions to various departments of the home work will often do great good, both to giver and receiver. I have known great enthusiasm to be kindled by such contributions.

3. We should *tell them about our work*. Give them information, and they will give money. Tell them of the work to be done, the people and their needs. Tell them of the difficulties already met and conquered, the difficulties yet to be met in the strength which our Master supplies. Tell them of the success already attained and the hopes for the future. Tell them the work needs men and women and money. Do not hesitate to ask the Lord's people for money. Some make much of the fact that they never ask for money. But they manage to keep themselves and their work before the people who have money. But why should we object to asking for money, both publicly and privately, when we have the example of the great apostle to the heathen for doing so? We preach the Gospel, tell men that it is their duty to repent, and then we *persuade* them to repent. And we do this not simply by public exhortations but we sit down by them, and urge them, one by one, to immediate repentance. Even so we ought to make known the need of money in our work, show men their duty to give of their means, and then exhort them to do their duty. The raising of money for the Lord's cause is a great work, not to be ashamed of or apologised for but to be pressed upon the people that they may know their duty and be ready to do it.

Missionaries can do much in this direction, both by letters to friends and by letters in the papers. Certainly work is pressing and time is scarce, and to many writing is irksome. But we cannot complain of our brethren for forgetting us when we do nothing to keep ourselves and our work before them. This is the way in which to keep in touch with them and to keep them in touch with us. A letter to the religious paper will be read by a large circle of people. Everyone reads the letter from the missionary. A letter to the local paper that circulates among friends of our boyhood will reach a smaller circle, but will come nearer to the heart and will be read by some who will not see the religious paper. A letter to a missionary society or to a Church will gladden the hearts of many and give them new zeal in the work. But most of all a letter to an acquaintance will work wonders in bringing the cause of missions near to his heart. And after he has read it he passes it on to another and another to tell its message from the friend and the work in the far off land.

This, then, is the substance of my exhortation :

That while we recognize our rights as Christian men and women, and "knowing dare maintain them," we also remember that our brethren and sisters in the Churches are our co-workers and supporters, who are interested in the Lord's work and are earnestly striving to do it, and therefore that we try to keep ourselves in sympathy with them and the work they are trying to do, becoming with them "fellow-helpers for the truth."

The Fukien Mission.

BY THE VEN. ARCHDEACON WOLFE.

[Church Missionary Society.]

THE Fukien Mission was commenced by the C. M. S. in the year 1850, but my acquaintance with it did not begin till the spring of 1862, when I arrived at Foochow from England, after a voyage of over four months round the Cape of Good Hope. On my arrival I found the solitary C. M. S. missionary and his family absent from the station on sick leave. I had great difficulty in finding out a missionary's residence in Foochow. After walking about for several hours round the settlement, led by a Chinaman to whom I could make myself understood only by dumb signs, I gave up in despair, and tried to retrace my steps back to the wharf from whence I had started, but alas! I could not make my guide understand what I wanted, and he only led me further away, wandering through narrow and unsavoury streets, till, by mere chance, I met the late Dr. Beaumont, who kindly directed me to the house of the late Dr. Gibson, of the American Methodist Episcopal Mission, where I was hospitably entertained till my colleague, the late Rev. George Smith, returned to the C. M. S. station. Here, also, I met the late Rev. William Burns, who at once treated me as a brother, and then and there gave me my new Chinese name, which I have borne ever since! It is to me a very solemn thought that every Englishman and American whom I met with on this memorable first day of my arrival at Foochow, among whom was the late Bishop Smith, have all long since passed away to their eternal rest.

The C. M. S. residences were then inside the walls of Foochow city, which is about three English miles from the foreign settlement. These residences consisted of two mud-walled houses, and were erected by the Revs. Mr. Fearnley and Mr. Smith, my predecessors, on the U-sioh-sang, a hill commanding a view of the entire city

and the surrounding plain, in the middle of which the city of Foochow stands. These two buildings were the only property owned by the C. M. S. in the entire province at the time of my arrival. About this time my predecessor, Mr. Smith, had contrived to rent a small room in the city for preaching purposes, but the opposition offered by the gentry and literati and officials to this was so very great that the landlord and middleman in the transaction were both beaten and thrown into prison by the authorities for having rented the room to the foreign devil, and it was only by the determined action of H. M. Consul, the Consul Medhurst, that these poor men were released, and the right of the missionaries to rent the place conceded. About this time, also, it was quite dangerous for foreigners, on account of the official opposition to their presence, to go any distance beyond the settlement. Not long before I came, a few foreigners, who ventured as far as the Bridge of the Cloudy Hills, a distance of about an hour's walk from their homes, were stoned by the roughs and driven back.

There were no country out-stations at this period, if we except a small native house in a small hamlet among the hills, a few miles above Foochow, and occupied by a native catechist belonging to the Methodist Mission. Here I spent some time alone with my teacher soon after my arrival. Here, too, I met, thirty-two years ago, one of the first and ablest and holiest of the native Christians belonging to the American Methodist Mission, and who, after thirty-three years of earnest and devoted labours as a minister of the Gospel among his countrymen, was last year called away to his heavenly reward. I had the pleasure and privilege of seeing him a short time before his death and conversing with him of the heavenly home.

But what a change has come over the scene, from a missionary point of view, in this Fukien Mission during the interval between my first meeting with this dear native brother and my last interview with him last year before his death! The Christians could then be counted on one's fingers. The C. M. S. had then no out-stations or country work, no Church or preaching place in any part of this province, if we except a small room in the house of the Rev. G. Smith, where Sunday service was conducted for any one who might be inclined to come. There were no catechists or native agents connected with the Mission at this period, and only one solitary English missionary, weak in health, though vigorous in heart and will, holding the fort in spite of much depression and discouragement. The committee at home also grew discouraged and purposed to abandon the Mission, which after ten or eleven long years of occupation gave no sign

of encouragement. Happily, however, this purpose was not carried out, and the weary and solitary labourer was called away to his rest in heaven, after he had been permitted to labour about five years in this Mission, and soon after he had been given the honour to reap the first-fruits.

When I arrived in the Mission in 1862 there had been three men recently baptized. Soon after this Mr. Smith was taken ill and died in Amoy, where he had been sent for a change, and is buried there by the side of other worthies who fell in this missionary battle-field before his time and since! Of the three men who, after ten years or more of weary waiting, seemed to have been given as the first-fruits to the Mission, and as an encouragement to the tried and weary labourer, one was Mr. Smith's personal teacher. It is indeed one of the deep mysteries of Providence, and one of the greatest trials of missionary work, that converts thus long prayed for and granted after long waiting should so often turn out unsatisfactory, and prove to be men who, apparently, never had any faith at all. This, unhappily, was the case with these three first converts in the Fukien Mission. Mr. Smith's teacher was discovered to have been all the while false and an inveterate opium smoker, and was expelled from the infant Church. The second was found to have cheated the missionary in the purchase of some property for the Mission, and disappeared, and we have never seen him since. The third for a time was employed as schoolmaster, but relapsed, and died with all the idolatrous ceremonies performed at his request. All this was indeed a sore and bitter trial, but it was most mercifully hidden from the already sufficiently tried labourer, who rejoiced so much over the three when he admitted them, by baptism, into the visible Church.

The next four converts were baptized by Mr. Smith soon *after* my arrival. One of these also, after a few years' connection with the Mission, disgraced his profession, and was expelled from the Church. The second of these four, on account of some infamous charge brought against him, according to a Chinese custom, cut off his right hand to show his innocency, and soon after joined the American Mission, in connection with which he laboured as a catechist for some years, when he suddenly and mysteriously disappeared one day as he was on a visit to Foochow from his station, and was never heard of since by any members of the Missions here. The last two of the four remained faithful and died some years ago; but their *sons* are still with us, earnestly labouring in this hardened city of Foochow, one as an agent of the C. M. S. and now a candidate for Holy Orders, the other a church-warden and voluntary helper on every occasion that he can

spare from his business, and is probably the ablest evangelistic preacher in connection with this Mission.

I was about nine months in the Mission when Mr. Smith died. In a few weeks after I was taken ill, and my life despaired of by all. Recovering from this severe illness I was ordered away to Hongkong, and it was thought likely I would have to embark thence to England, and probably never return to Foochow, and the Mission be broken up. The Foochow Mission (it was not yet known as the Fukien Mission) was left without a human guide or teacher. It was at this crisis, when there was no missionary present at the station, that the severest trial yet experienced fell upon the already sorely-tried Mission. An infuriated Chinese mob attacked the Mission premises on the hill, and the recently acquired property in the South Street and Back Street of the city were burned and destroyed. So that all the progress which had been made in the way of buildings, etc., seemed to have been annihilated in one night, and it looked as if the Mission itself had been crushed out of existence without a hope of its being again revived.

Such was the discouraging condition to which the Mission was reduced about the end of 1862. It was apparently ruined, but out of this apparent ruin, thank God, it sprang into new life and fresh vigour and, Phoenix-like, arose, as it were, out of its ashes, and, by the help of God, has continued to flourish ever since, and year by year has advanced from strength to strength. By God's great grace and mercy I was permitted to recover strength and return to Foochow. The few Christians gathered round me, and we at once set to work, like Nehemiah of old, to repair the ruins of our little Zion, though under much more discouraging and disadvantageous circumstances than in his case, but the same good hand of our God was upon us, and in a couple of months a few more joined us. Every member, however weak, was at once set to work; preaching recommenced, and the very trial which was meant to crush us was actually overruled as the means of helping and strengthening us. Attention was directed towards us and the object we had in view, and the majority of our little flock were made more bold to confess Christ and speak of Him to others. Tours and reconnoitering trips were now taken into various parts of the province, and the most experienced of the converts were thrust into the country hiens and prefectures to speak as well as they could of what they themselves had experienced of the saving grace of God, and to tell their countrymen in their own language the simple message of redeeming love; and, thanks be to God, their labours and ours have not been in vain!

At the beginning of 1862, as we have seen, the C. M. S. all over the wide extent of this present Fukien Mission had neither Church nor chapel, nor preaching places of any description, nor out-stations, nor native Christian adherents connected with it, except the Mission-houses at Foochow and the few converts recently baptized, and who, alas! proved soon afterwards untrue. At the end of the same year we saw that by sickness and death the already hard-pressed and struggling Mission was reduced to the last extremity, and to all human appearances well-nigh crushed out of existence. So desperate and discouraging seemed its condition then that some missionary brethren on the spot strongly advised me to give up so hopeless a Mission; and this counsel was furthermore pressed upon me by C. M. S. veterans in the north, and I was besought not to stand in the way of the Society in their desire to abandon the Foochow Mission and remove me to Peking or elsewhere. At this crisis, also, I was offered the then government chaplaincy at this port, and great pressure was brought to bear upon me by my friends in the English community, as well as by some of the American missionaries, who represented the many advantages which might accrue to the missionary cause by my acceptance of the chaplaincy. Everything seemed to converge to the point of the abandonment of the Mission. The community offered to establish and maintain a large boarding-school for Chinese boys, in which I could carry on missionary work if I would consent to become their chaplain. I thank God now that I was enabled to hold the fort, and I thank the committee that they did not compel me to give it up.

In a short time after this several interesting converts joined the Mission, and I was enabled by the help of the English community to erect a beautiful Church in the very heart of this big city, at a cost of \$5,000, subscribed altogether by the English community. This Church was opened for Divine service in 1865, and on the occasion these converts were baptized in the presence of a large congregation of English and Chinese. The following morning I received, unasked-for, a cheque for \$500 from my English friends to clear off the debt which remained on the building. Even since then, though amid much persecution and opposition from outside, and much ignorant misrepresentation from friends and foes, the blessing of God has rested on this Mission, and is resting upon it still.

The blessing of God has indeed rested upon our beloved Mission far beyond our most sanguine expectations, upon the means which He led us to adopt, and upon the labours of His servants, especially upon those of the native agents whom we were able to employ. So that at the end of 1893, the result was that the almost extinguished

Mission of 1863 had extended its operations into five of the most extensive prefectures of the Fukien province, embracing an area as large as one-half of England, and has at the present moment 170 Churches and places of worship in seventeen large counties, with nearly 11,000 Christian adherents on its Church rolls. During my residence here since 1862 fifteen native clergymen have been ordained, eleven of whom are still with us, but four have fallen on sleep, and there are several candidates being prepared for the same sacred office. There are at present 125 catechists, and there are thirty-eight theological students under training in our Theological College at Foochow. There are 106 schoolmasters teaching as many elementary schools all over the extensive hien or counties. There are two or three boys' boarding-schools in the country stations, and a high school for advanced boys at Foochow, in which young men are being trained for entrance to the Theological College to become the well-trained future pastors and teachers of the native Church. The Mission has four boarding-schools for girls and three schools for training the wives of catechists and students and other women for Christian work, whether voluntary or as paid Bible-women.

The system of Church councils is carried out and working with great advantage in the various county towns or cities. The native Christians meet by their delegates, with the pastors and catechists, in these council meetings three times a year, and discuss and settle all their own Church affairs, etc., under the presidency, at present, of one of the Society's missionaries. A provincial council also is held once a year at Foochow, attended by all the workers in the province, with the delegates from the various Church councils, when important subjects affecting the native Church are discussed, and meetings for consultation and spiritual exercises take place daily during a whole week. About 300 Christians, men and women, usually attend these meetings.

Two medical missions are in operation in the prefectures of Fu-ning and Kiong-ning, carried on by two medical missionaries from home, assisted by a band of native assistants.

Last, but not least, a number of lady missionaries connected with the C. M. S., F. E. S. and C. E. Z. M. S. are working all over the Mission among the women, and conducting girls' schools and training institutions for women connected with the Mission.

This great change and progress in the Mission since 1862, and these blessed results are, under God, mainly due to the free employment of a native agency which from that date to the present has ever been liberally used in this Mission. No doubt many of these early native agents in the Fukien Mission, from a mere human point of view, would be considered only very imperfectly equipped for the work they were set to do. They were the only instruments

then available; we did not hesitate to utilise them, and God did not refuse to use them, but blessed their humble and simple testimony to the souls of others, and thus the work grew apace and prospered. We were much censured, it is true, at the time by our critics for employing such untrained instruments, and the blessed results attained by the use of them were much canvassed and questioned and suspected by dear brethren who did not sympathise with our plan, and who never had the opportunity of examining the work. It is very probable indeed, at the present advanced stage of the Mission, that many of such agents as those, would rarely, if ever, be used, but looking back as I do now over the interval of thirty-two years, I have no regret on this point; nothing but deep thankfulness to God for the good work He has wrought by them. Reviewing as I do now the past and the work these early evangelists accomplished, the trials and persecutions they had to endure, the opposition they had to encounter, and all the ignorant prejudices they had to fight against and break down, and all the untold difficulties they had to face and overcome, I cannot but praise God for the men to whom He had given grace to do all this, and I doubt much indeed whether even at the present stage of the Mission we have men of greater spiritual stamina or more undaunted faith or equal missionary zeal as had those early evangelists. The greater part of them have now passed away to their rest in heaven, as we believe, but the few who are still with us are mostly the leaders and the men most looked up to in the Mission. *To God alone be the praise!* — *The Church Missionary Gleaner.*

Li Hung-chang.

BY THE HON. GEORGE F. SEWARD,

Ex-Minister of the United States to China.

LI HUNG-CHANG'S advent to public life antedated the British and French war of 1860, and he belongs by reason of date of birth and of earlier services to the old régime. By reason of close contact with foreigners for many years and of advanced ideas he belongs to a new régime. He has filled a more prominent place in Chinese affairs for thirty years than any other living Chinaman, and represents the most impressive personality of this generation in China.

In person he is tall, perhaps more than six feet. Twenty-five years ago, at forty-five years of age, he was thin and wiry, with a

quick, nervous manner. There was something in his eye and in the shape of his forehead which reminded one of General Butler. He had a quick vibratory way of moving his head, which suggested mental alertness. He was ready in conversation to a remarkable degree. He was never ill-tempered. He was positive in what he said, and met an issue squarely. He was not diplomatic in the cheap sense.

His position has been one of the greatest difficulty. There is no legislative body in China; the whole system of government may be called administrative. The central idea of the administration is personal responsibility. The existing constitution of China was established before the time of Christ. The empire was then greater in population than imperial Rome when her possessions surrounded the Mediterranean. A Chinese officer standing to-day in the shadow of these twenty centuries, hampered by the theory of personal responsibility in the administration, believing that the empire faces a new outlook and that changes must come, who, in fact, is a reformer, is beset by difficulties of the gravest sort. If there was a legislative body he could go before it, state the direction of the desired reform, and, if successful, a legislative enactment would defend the agent sent out to effect the reformation. As one man in an enormous mass of population, with no legislative body to appeal to, he can take only tentative steps. For any failure he is held to the most rigid accountability, and he is subject always to the intrigues of personal or political enemies. Can one wonder that the initiative for reforms in China is almost unknown?

Li Hung-chang was at Shanghai in 1861. He was in command of the Chinese forces then endeavoring to subdue the great Tai Ping Rebellion, already ten years on foot. His chief was the Viceroy Tseng Kwo-fan, a quiet, slow-moving, conservative man, but a man of broad intelligence, of the highest patriotism, of great experience, and beloved by the Chinese people in a rare degree. Li Hung-chang was Tseng Kwo-fan's chosen lieutenant. His reputation then was that of a very successful military man. In those days Gordon was operating in conjunction with Li against Su-chau. Gordon held the advance and captured the city. He had promised personal safety to the rebel chiefs. They were handed over to Li Hung-chang and beheaded at once. Whether he knew of Gordon's promise or not there was no hesitation on his part. Perhaps Gordon had no right to give immunity. It was the Chinaman of the old régime that carried out in an inexorable way what he considered his duty. He was blamed for it without stint from one end of the world to the other.

Fifteen years later the Viceroy's wife, a person of high attainments and character, was very ill. An American lady, a missionary

and a medical practitioner, was called in. She probably saved the life of Lady Li. The Viceroy in gratitude established a large hospital and employed the best foreign talent to manage it. He has maintained the institution ever since. This is the other side of his character.

Recognizing his ability and his influence, particularly with the army, foreigners in China have been in the habit of saying, "This man has designs upon the government. He will turn out the incapables, seize the helm of the ship of state, and we shall see a new order of things." How much this sort of opinion constantly promulgated in the foreign newspapers hampered the Viceroy who can say? Standing apart from his fellows in the administration of Chinese affairs, an object of more or less doubt and of suspicion on their part, how greatly would this kind of talk add to his difficulties? Yet looking back over the last thirty odd years no one can point to any act of his which has been disloyal, nor to any act which would seem to have been dictated by any other spirit than that of the most earnest desire to advance the interests of his country and to strengthen the dynasty which he has served.

There has been great misconception as to his authority. He is not Viceroy of China, as one sees him styled often in the papers, but he is one of seven or eight viceroys governing a district less important than the others in regard to population and wealth, but far away more important from a political point of view, because it contains the Capital of the empire. It is because he has been Viceroy of this district and because of his superior ability and acquaintance with foreign affairs that he has come to have a greater control in military and naval matters than the viceroys generally, and much influence in the counsels of the government so far as foreign affairs are concerned; but there has never been a moment when, by a stroke of the pen, he might not have been discharged from all his public functions and his career ended ignominiously. What is one man, a servant of a government which rules over four hundred millions? What is even a viceroy who is one of eight? It speaks volumes for Li Hung-chang that, taking the situation just as it is, he has been able to work out a large part of all that stands to-day for progress in China and for her salvation against foreign enemies. It is a curious thing that the very men in power at Peking who have held back from him resolutely the opportunities to make China strong should now forget that whatever army there is in China and whatever navy belongs to China are due to his foresight and efficiency. If other counsels than this had prevailed, or if he had been less patient and astute in working out his designs, the way from the Gulf of Pechili to the Capital would have been open to

any foreign invader who might choose to undertake the task. It is a pitiful thing to strip from such a man's shoulders the decorative garment which marks the approval of the emperor. It is more pitiful that this should be done when on his courage and prestige the salvation of the country is depending in the exigencies of war.

The Viceroy is now beyond seventy years of age, and he is far from being fit to undertake the hardships of campaigning. He may be fit to guide the war from his cabinet, but whether a war so handled in the present emergency is likely to be effective is more than doubtful. He will have no favor from the Capital. The habit of the rulers of the empire is to find a culprit whenever matters go wrong; and who more likely to be pitched upon than the man whose ways have never been altogether approved and whose preparations for war have proved unavailing in time of need?

If evil times come to the Viceroy those among foreigners who have known him best will feel for him the keenest sympathy. He has been a giant among his fellow-Chinamen, and the best foreigners who have met him in affairs will not hesitate to accord to him intellectual powers, which would command admiration in any cabinet or council. He has been animated by high aims for his people and the highest faith in them. He deserves well of them, and humanity at large can lay little blame to him. He is a man who in a great formative period of his country has held aloft not only its banner but, so far as it has been possible for him, the banner of progress. He deserves sympathy from us now, and he will have the admiration of the world, if, holding fast to his faith in his people and marshaling its strength as he may in face of repeated defeats, he at last calls a check to the aggressive militarism of the Island Empire.—*N. Y. Independent.*

A Touch at Hawaii—Glimpse of an Ocean Paradise.

BY DR. W. A. P. MARTIN.

THE most beautiful spots on earth are tropical islands, clad in robes of unfading green and crowned with the fruits of all the seasons. But most of them are subject to enervating heat and terrific storms. From these drawbacks Hawaii is happily exempt. So uniform is the temperature that it offers an ideal refuge to pulmonary invalids; and so regular the winds that hurricanes are unknown. As in the isle of Paul and Virginia, a happy combination of geologic and climatic conditions seems to have condensed all sweet influences into sugar, which is the gold of this archipelago. Near the

end of last August it was my privilege to spend thirty-six hours at Honolulu. It was tantalizing not to visit the other islands which we saw in the distance, especially the twin volcanoes of Mouna Loa and Kilonea, but Honolulu is the place to go for an epitome of the whole.

Not only have you in the vicinity fair specimens of the scenery of the group, ranging from the soft beauty of banana groves to the wild sublimity of volcanic mountains—what is more you find there a condensed view of the history of the islands on its human side. A museum worthy of any capital on earth offers you a collection of objects to reproduce the savage life of these and other Polynesian islands. You see there the feather cloaks and bark bed coverings of royalty; the war club set with shark's teeth, and bones (human) gathered from idol feasts, with much more to suggest a condition of misery and moral degradation.

The city of to-day, with its forty thousand well fed inhabitants, its palatial residences, its Churches and its charitable institutions presents the other side of the picture. It shows the ascendancy of the white race and presents as a sombre background the inevitable fate of the native Kanakas.

We may pity the Kanaka as we do the red men of America; but we could hardly wish these fine islands to be held by such "feeble folk." Already they are in a minority, counting in 1890 only 34,000 out of a total population of 90,000, or a little more than one in three. The Chinese and Japanese, the former 15,000, the latter 12,000, are together nearly equal to them in numbers. The Portuguese too, from the Azores, are another important element, amounting to 8000.

Half-castes, foreigners and whites born in the islands make up the balance. These last count 7500, or less than one in ten; and yet they have become the dominant influence. The recent revolution is their work; and on them depends the prosperity of the country, whatever be its form of government.

Such share as the natives are able to take in the government of their country they owe to the labors of Christian missionaries. While contact with European civilization has hastened their decay, Christianity has delayed their extinction and fitted them for a time to maintain their position as lords of their heritage. The recent revolution, in which a swarthy queen is replaced by a white-faced president, awakens a suspicion of violence and usurpation. I confess indeed to have approached the islands with a strong sympathy for the dethroned sovereign. I left them with the conviction that the change was necessary; and that it opens a new era for a group of islands capable of affording a happy home to half a million of people.

The capital essential for the development of industrial enterprises demands stability. The last two native sovereigns were always tampering with the laws. They were, moreover, capricious and extravagant, King Kalakana costing the little state from \$50,000 to \$100,000 *per annum*. The king was ambitious to have an army and a navy, though the republic finds it can do without both, and in his attempt to create them he rolled up a large part of the national debt of two and a half million dollars.

The provisional government has entered on a stage of permanence by the adoption of a constitution; but even this stage is one of transition. President Dole, with whom I had an interview, assured me that the goal of their ambition is absorption into the great republic; but in the meantime they must show themselves able to stand alone. Their ability to do so has been greatly augmented by the recognition of their independence by the government of the United States. The American government while declining to annex these islands is determined to protect them from aggression by other powers, European or Asiatic. With a view to this, as well as for its own convenience, it has obtained the lagoon of Pearl Harbor, near Honolulu, for a naval station.

In conclusion it remains to say that the pleasure of my visit was largely due to the kind hospitality of my cousin, Professor Alexander, Surveyor General of the islands, and the friendly attentions of Mr. Frank Damon, who superintends a very successful mission to the immigrant Chinese.

Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

The Need of Museums in China.

BY REV. ERNST FABER, DR. THEOL.

[General Evan. Prot. Mis. Society.]

IT will scarcely be necessary to mention that under the term "Museums" I only mean collections of objects of science, art and history, arranged and available for *educational* purposes.

The great value of object lessons is acknowledged by all prominent teachers. It would be almost impossible to teach mineralogy without specimens of minerals. In botany and zoology good

illustrations may be of assistance, and models, or imitations, have their own advantages, but well preserved specimens are certainly better than all. With specimens before him the study is to the pupil not mere phraseology but reality. He is brought in contact with the nature around him, in which he takes a delight. A well arranged museum exhibits in a small space what is scattered far and wide in nature, and makes accessible what is beyond the reach of many. The specimens are not isolated in the museum as in the class-room, but take their places among others as members of one whole system. The advanced pupils should understand the principle of classification followed in the arrangement to enable them to give *the reason why* any object is in its peculiar place. It must be kept in mind, however, that classification is only a means to assist understanding and not an end. Nature has not been created that its lifeless forms should be preserved and arranged in museums, but the museums are formed as helps to comprehend nature and its life in the quickest and most convenient way. Intelligent teachers will avoid the danger of a dry knowledge derived only from museum specimens as well as the other danger of a superficial knowledge of too many things, especially of foreign things, which are more or less beyond the sphere of Chinese pupils.

This brings us to another point of importance. The scientific text-books, whether elementary or higher, though translated by able scholars and adapted to a degree to the peculiarities of the Chinese language, are TRANSLATIONS nevertheless. Many of the plants, animals, etc., mentioned in the text, are foreign to China, and the knowledge of them is really of little or no practical value to Chinese boys and girls.

Many teachers are also aware of the fact that there is an *increasing* disagreement among translators in regard to the best equivalents in Chinese of scientific terms. It cannot be otherwise, since all the technical terms, with their definite meanings, required in sciences unknown to the Chinese, cannot possibly be found in their language. It is astonishing that the contrary should have been asserted by foreign scholars. The Chinese language is, of course, capable of adaptability and development, but this requires *time*, and a good number of Chinese, well trained in the respective sciences, are indispensable to accomplish such development in the course of the next century. Such cannot be done by a few foreigners in a few years. We have to allow the Chinese to attend to their own business. A number of able Chinese students, well trained in English and through it in those branches of science now needed and desired in China, will succeed far better in adapting the Chinese language to the new requirements than the best foreign translators.

China cannot come up to an equal standing in any science with Western nations except by an adequate knowledge of English. I say *English* not for the intrinsic value I attach to the English language since indeed French or German would be better in some respects, but for its *extensive use* on the globe; as in India, the Malayan possessions, Hongkong, the treaty ports of China and Japan, the United States of America, Canada, Australia, New Zealand, many islands in the Pacific and in the South Sea, the Cape Colony and other British possessions in Africa and other parts of the world. I say English and repeat it emphatically ENGLISH. Soon there may arise a competition with French and Russian, but Protestant missionaries cannot desire to have French or Russian prevailing in China and the East. Every Protestant missionary should, therefore, assist on his part to extend the dominion of the English language far and wide. With the English language the Chinese will gain access to all the treasures of Western knowledge, temporal and spiritual. The latter can fortunately be brought near to the Chinese masses, even now, by the efforts of missionaries through the vehicle of the Chinese language, spoken and written. But if we venture into a deeper treatment of theology, metaphysics, psychology, history, etc., we find even there the language inadequate, and we have to express ourselves as well as we can, leaving many fine distinctions untranslated and a good many other things unmentioned. It is worse with the exact or experimental sciences. Western scientific progress is in many branches so rapid that the translations into Chinese will often be out of date before they have been introduced into Chinese schools as text-books. It will further be found impossible to translate all the works on specialities and all the important articles published in scientific periodicals. No specialist can be trained in China, for the present, without the use of English. To attempt too much with the means at disposal is a serious mistake in education work. For a scientific training, worthy of the name, neither the Chinese terminology nor the other necessary helps are adequate. Both require years of careful preparation.

A National Museum where all the species of Chinese natural history, specimens of every industrial production and of all instructive historical monuments would be exhibited is indispensable as a basis for fixing the right name to the right thing and bring a comparative study within the reach of possibility. It is astonishing to see how much the Japanese have already accomplished in their museum at Tokyo. That China has not even made a beginning is a striking proof of the still prevailing blindness among her leading statesmen.

Mission schools can, of course, not attempt so much, but they could do something in this line, keeping altogether in accordance

with their character. A collection could be made of all objects of interest from the nearest surroundings. This may gradually be extended to include all the district produces, wild and cultivated, raw and industrial produce. Care should be taken to find out all the names given to a species, or an article, within the district. If there is a native work on the district in existence reliable book-names of all articles in use will be found in it. If no such work has been published it may be that a manuscript is kept in the Yamén. A copy of the chapter "on produce" might be obtained from one of the secretaries for a few dollars. If the means at disposal allow, an attempt may be made, in some branches at least, to embrace the produce of the prefecture or even of the province. A descriptive catalogue of the collection may be published every three or five years. A comparison with the published catalogues of other collections will be helpful to discover different terminology, geographical distribution, variety of usage, etc. From all the names the most suitable may then be chosen for scientific purposes, and these will, in all probability, be adopted and adhered to in other districts and provinces. After the preparation of such solid foundation, *text-books* could be prepared with illustrations taken from Chinese nature and life, instead of from foreign sources. These will ensure a livelier interest than foreign cuts among the pupils, who will in this way soon be enabled to look intelligently into their surroundings, understand better what appears in their daily life and become prepared to *make the best use of all resources within their reach*. We should regard the latter one of the aims of education in missionary schools only next in importance to sound religious instruction.

Mr. Murray's System.

BY REV. T. W. HOUSTON.

[Presbyterian Mission.]

I HAVE observed several very appreciative notices of the great work done by Mr. Murray, of Peking, in his efforts to help the blind. There is indeed much honor due Mr. Murray for his effective and untiring work. But sometimes indiscriminating praise detracts from the value of it.

In one of these articles it was said that "Mr. Murray has found that the spoken language of China can all be expressed by the use of 408 phonetic syllables." In another "Mr. Murray's system has been found to be perfectly adapted to all the mandarin-

speaking regions." And the Bible societies are urged to undertake the printing of an edition of the Bible according to this system, because it can be used over nearly all of China. Such language is not discriminating, and I fear is calculated to injure rather than assist Mr. Murray's work.

The same difficulties hedge in this work as those in the way of one colloquial version for all China, or one system of Romanization. Leaving aside the matter of the coast dialects, from Shanghai to Canton, where any such union is manifestly impossible at present, there are two reasons why Mr. Murray's system is not adapted to the larger part of the mandarin-speaking regions.

First is the tone system. By a very ingenious and simple arrangement the four tones, as used in Pekinese, are expressed without any addition to the two spaces given to each syllable, but, alas, in the larger part of the mandarin-speaking regions five tones are used, and the fifth tone cannot be indicated without a change in Mr. Murray's system.

Second. While Mr. Murray finds 408 syllables in Pekinese, in Nanking we have at least 430. In Hankow the Wesleyan Mission blind school finds the sounds can all be expressed by the use of 300 syllables. In Szechuan Mr. Stevenson writes that he is engaged in modifying the Pekinese syllabic system to suit their own district. I have not yet heard the result of this.

I do not wish to enlarge on this question, but merely to call attention to the fact that the system adapted for use of the blind of all mandarin-speaking regions has not yet been prepared. It is the opinion of those who have specially studied this matter, both in Nanking and Hankow, that a system in which each syllable is represented by characters indicating its initial and final is preferable to Mr. Murray's system. Possibly this opinion may be changed, but such systems are in use in these places and work very satisfactorily. They were adopted after careful examination and comparison of Mr. Murray's system.

If a union system can be prepared (I mean one adapted to the general mandarin-speaking regions) it will not be by examination of any one local dialect. Such a work must be the result of a comparison of *experiences* from the principal central points.

Notes and Items.

THE day appointed by the Triennial Meeting as the day of prayer for schools and colleges will have passed before these lines are read, but due notice has been sent by the president and secretary to all parts of the empire. It is hoped that increasing interest will be felt in the observation of this day, and that gracious results may come from it. In the home lands these services have often changed the lives of careless students and determined them to become Christians. Many ministers owe their final decision to spend their lives in Christian work to the influences of this day. We trust that the day will have been observed in all our schools, and that it has proved to be a time of special religious interest.

Physiology Primer (體學易知) is the name of the new book prepared by Mrs. Gamewell and issued from the Peking University. The printing was done at the Presbyterian Mission Press, and is a good sample of the excellent work of that popular press. There are four full-paged plates colored on thick paper, which show clearly the skeleton, the muscles, the organs of circulation and the heart. The work is divided into eight chapters, which treat of the skeleton, the muscles, food and digestion, the circulation, respiration, the skin, the nervous system and the five senses. Each chapter has appropriate sectional divisions, which are placed at the top of the page, and at the end of each chapter is a number of review questions for class use. The book is well adapted for class-room instruction, and is indeed the result of the class-room work of the author. It is written in easy Wên-li, which makes it usable in all sections of the empire. It is evidently almost a translation of Steele's Physiology (American Book Company), though the arrangement is somewhat altered, and we also miss the valuable "conclusion" and "Hints about the Sick-room," which could well have been adapted for Chinese pupils. The book will have a ready sale, and is sure of a permanent place in all our schools.

The Publication Committee with its able President, Dr. Parker, of Soochow, and its active Secretary, Rev. W. M. Hayes, of Têngchow, near Chefoo, has many plans for advanced work. Allow us again to call attention to the desirability of all persons who are translating books to inform this committee, so that no two persons may be found working upon the same undertaking. It will also be found to be a great advantage to learn from the Committee the terms which are most commonly in use.

The Rev. Alfred G. Jones, of Tsou-ping-hien, Shantung, writes to Dr. J. Fryer as follows:—

"In a recent RECORDER I noticed Rev. Mr. Pott's plea for a reform in day-schools, and read it with interest; agreeing with very much of what he said."

"Though not myself in charge of any schools the same subject has often forced itself on my notice. The thing which strikes me most is that the whole idea and purpose of putting children to learn these Chinese classics, as they are learned, is anachronistic. It was originated under other circumstances and for other purposes than we now have in view; and, moreover, for purposes other than those that would *now* suit either China or the Christian Church. The method, also, following the purpose they had in view, is wasteful of time and injurious to mental development in the new age, with its competing demands on youth for attention to other things which this memorizing precludes."

"Thinking on these lines I am experimenting with a plan for learning Chinese, the prospectus and idea of which I enclose you a copy of, in both Wên-li and Mandarin, together with instructions to the teacher or user of the system. I may say I have the draft copy of the four Gospels on this plan—already done."

Mr. Jones has not yet prepared an English translation of his new method, and it is not convenient to print the original Chinese in the pages of the RECORDER. It is hoped, however, that this will soon be published as a separate Chinese booklet and widely circulated for the benefit alike of foreign and native teachers. The main features of this new system seem to consist in allowing nothing to be committed to memory that is not thoroughly explained, written and understood at the time; and in using a sort of combined dictionary and commentary to be employed by teachers and pupils in connection with the study of the Holy Scriptures, the Chinese classics and other books. All new characters have to be copied and explained over and over again till the meaning, form and use as well as the correct sound are indelibly fixed in the mind. In this way, whenever a pupil is taken away from school to earn his living, he can make practical use of all he has been taught, be it much or little. The advantages of such a system are so great and evident that no comment is needed.

Rev. Dr. A. P. Parker has completed his revised translation of Loomis' Analytical Geometry, and has handed it to the Executive Committee of the Educational Society of China now it has been fully approved by the Publication Committee. It is hoped that the printing will not require more than three or four months. It is

partly a revision of Mr. Wylie's translation of the same author, and partly a new translation. The great improvements made in the later editions of Loomis as compared with the old edition from which Wylie's translation was made, together with the large amount of new matter contained in the last edition, seemed to call for a thorough revision with additions so as to bring everything up to date. Dr. Parker has used the Arabic numerals and the terminology that have been employed in the translations of the other works of the mathematical series of Loomis that have already appeared in Chinese. This new publication will be welcomed by all who are teaching mathematics in mission schools and colleges. Hitherto Mr. Wylie's Loomis and Dr. Fryer's translation of the treatise on the same subject from the *Encyclopædia Britannica* have been the only text-books available, except the condensed account of the Calculus in the "Outline Series."

"The Martyr of Manchuria."

His work is done ; our hearts with grief o'erflow,
We loved him much, and he was full of love,
Both love to man and love to God above.
We mourn his loss, its reason cannot know,
But strive through all to trace the Hand of Love,
Believe for good 'twas done by Him above ;
But—faith is weak—we do but feel our woe.

For God's own work he set his life apart,
In God's own vineyard drew his latest breath,
Doing God's will came face to face with Death ;
And yet, 'twas God who took him. God—whose heart
Doth throb with love to creatures whom He made—
Could yet permit that he who had obeyed,
By that obedience should this life depart.

We feel it strange his work so soon is done,
That men—whose souls he loved and longed to save—
With cruel stabs should send him to the grave ;
That all the rich experience he had won
Should be as nought ; that at a single blow
All he had learned should be with him laid low,
And work of years should seem to be undone.

He has but followed where his Master led,
Who through this sinful world all sinless trod,
Who gave His life to bring mankind to God,
Who had not where to lay His wearied head,
And only joyed in doing others good,
To whom God's work was more than daily food,
Yet who by cruel men to cruel death was led.

It seemed to men as though in blackest night
Christ's sun had set to shine on earth no more ;
His foll'wers see Him dead—and all seems o'er ;
They see no path to walk in—He their Light,
In spite of all their longings and their hope,
Has gone and left them in despair to grope
Through the black mist of hopeless sorrow's night.

That was the darkest hour before the dawn,
Before the dawn of that bright gospel day
Which grows but brighter as Time fades away.
We mourn a worker from God's vineyard gone
Whose life was lived for God. And who can tell
But that his death, but that his fun'ral knell,
To darkened souls may usher in the dawn ?

All seeming evil must yet turn to good,
God still is God, the power is still with right,
Bright dawn will chase away the darkest night.
Feeling no sense of change or varying mood,
Seeing beginning from the far-off end,
Knowing to what each small event doth tend,
God rules in earth and heaven and does but good.

Now, though our hearts with grief o'erflow,
We feel that God's above ;
And though we still are full of woe,
We know that God is Love.

—*The Christian Leader.*

C. J. M.

A Night and Day with Chinese Students.

BY REV. GEO. E. HARTWELL.

THE object was the distribution of Christian literature. Mr. Murray, of the "Scotch Bible Society," acted as General. Friday evening, September 14th, twelve thousand sets of books were deposited at the entrance of the examination halls with four or five yamên runners standing guard. As the night service consisted principally in guarding the books the two bachelors in the city were duly installed, with orders to all others to be on hand early in the morning. Six o'clock, Saturday morning, seven missionaries and a large force of native helpers surrounded Mr. Murray, ready for the word of command. Two books were arranged for each student—a Gospel and booklet.

The outlook on all sides was exciting. Several thousands, principally coolies and friends of the students, had already gathered in the outer court. Beyond a pardonable curiosity the best of feeling prevailed. No shouting, pushing or disrespect was shown by official's clerks or people. This is worthy of mention, as it signifies the absence of hatred in the Sz-chuanese.

The first hour was quiet. Suddenly there was a creaking of rusty hinges, followed by the cry, "The gates are opening." The quiet scene changes to one of confusion. A general rush is made for the point of exit. Above the din comes the command, "Boys, arm yourselves with books and away." Struggling in the mass of human beings, crowding and being crowded, the point for distribution is quickly reached.

While we were waiting outside a different scene was going on within the halls. Students who had finished their essays were quickly packing their clothes, quilts, and alas! too many their opium pipes into a basket.

Three days and two nights they had been cooped up in a brick stall about 3 by 5 feet. There was not space to lie down without curling up the extremities. One by one they leave their prison and join their companions in the inner court to wait the opening of the doors. They also hear the welcome sound of creaking rusty hinges. The doors scarcely begin to swing before the ten thousand coolies without make a rush forward to relieve the students of their baskets. The gates are guarded by soldiers and police who are supposed to prevent the rabble entering the examination halls. Their influence on the crowd was soon apparent. While the police

force directed their attention toward some obstinate coolie, beating him mercilessly with their bamboo sticks, a hundred or so would slip through upon the opposite side. Every device was used to get among the students. Some would hunch up their shoulders and make a bolt, receiving a good rap from every soldier as he passed. Others would take advantage of a sedan chair entering, and all who could not get underneath offered their services free to carry in the big man. An unusual event caused no little stir among the official clerks. By some mistake a woman was carried into the halls. One would have thought the place had been polluted beyond reparation observing their agitation.

A thousand or two coolies having thus squeezed through, the tide turns, and out they come, coolie and student an almost indistinguishable mass. "Every student a book," was the command. But who are coolies and who students? At first some coolies got books and the students got none. The surprise was great. Are these the students we have heard so much about? Yes! rough, ragged and dishevelled as they appear everyone of them holds a B.A. degree.

A little experience, however, enabled us to spy the proper man. Nearly every basket had a string. The man who carried the basket was the coolie, and the man who held the string was the student. Before and after the examinations it is a common sight to see students driving their coolies through the streets. This illustrates how little trust one Chinaman has in another. A basket without a string indicated that the student was too poor to hire a coolie. From seven o'clock to twelve they poured forth almost a steady stream. Smaller and smaller became the pile of books, and long before the seventeen thousand (17,000) had passed out the books were all distributed.

We were then permitted to enter the examination halls and visit the stalls where the aspirants to officialdom sat and worried out their elaborate essays. As we passed along the aisles we found students still at work tracing carefully every character. Their work was indeed very neatly and beautifully done. We spoke to several as we passed, and were asked in return if we had books. It is estimated that this "Imperial city" has eighteen thousand stalls. The system of receiving and stamping essays is very simple, as each district has its own department. The thought was startling that every Chinese official has passed through these or similar halls and has had to endure all the discomforts peculiar to this kind of prison life.

In all they spend nine days and six nights in a cold brick cell, enclosed on three sides, the fourth being open to the weather, which this year was wet and disagreeable.

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In all they spend nine days and six nights in a cold brick cell, enclosed on three sides, the fourth being open to the weather, which this year was wet and disagreeable.

How were the books received?

It is usually considered that most of the opposition to Christianity in China has its origin among the literati. We watched carefully the expression of each face as we handed over our books to detect in what esteem the foreigners were held.

The writer observed: one man refuse the books with scorn; five or six fling them back rather savagely when they saw the titles; fifteen or twenty say "do not want," but apart from these few exceptions the students received the books most graciously.

Where did they come from?

Every nook in the province was represented. Seventeen thousand students holding B.A. degrees were assembled in these halls writing for an M.A. Say ten thousand received a set of books. Into ten thousand homes go a portion of the word of God. These homes are homes of influence. A son with a B.A. and privileged to write for an M.A. greatly honors not only his own family but the town or city where he lives. Books received at such an important time and under such exciting circumstances will be read. They will be passed around among the friends and neighbors. The story of the cross will be heard by many for the first time. The seed will be sown, and who dare limit the number that shall even with this feeble light enter into the Kingdom of God.

P. S.—The Central China Religious Tract Society very graciously forwarded Tls. 50.00 toward the "distribution fund."

Further Subscriptions for Presentation to Empress-Dowager.

				Formerly reported \$1,068.79	
Oct. 23rd	E. P. M., Tamsui, Formosa,	per G. M. Gauld	60.00
26th	C. I. M., Han-chong, Shensi	...	24	Dr. Wilson	2.88
	Eng. Bapt. Mission	...	2	Mrs. T. Richard	1.00
27th	M. E. M., Hing-hwa, Foochow	...	200	Mrs. Brewster	10.45
30th	C. M. S., Taichow	...		Rev. Dzing Teh-kwong	2.50
Nov. 1st	Swedish Miss., Kwei-hua-chêng, Shansi	...	1	Miss Pauline Brandt	2.00
	Overplus, Name lost				4.73
					<u>\$1,152.35</u>

NOTE.—Striking an average from No. of contributors given the Treasurer finds that the total No. must have been about 10,900.

Mrs. T. RICHARD,
Treasurer.

November 20th, 1894.

Our Book Table.

We have received copies of Baller's Mandarin Primer, new and enlarged edition, and Journal of the China Branch of the Royal Asiatic Society, which we hope to notice more fully in our next number.

Suggestions for Reform, by Y. S. Sun, M.D., Canton. These were presented by this Chinese doctor to the Viceroy Li Hung-chang. The pamphlet covers 36 pages, and enlarges on the need (1) of Western Education, (2) of Western Agriculture, (3) of Mines and Manufactures and (4) of Commerce. He concludes by pointing out that while China was later than Japan in beginning reform it has gone ahead much faster.

教會常例. A MANUAL FOR BAPTIST CHURCHES. Canton, Baptist Tract Society, 1895. 49 leaves. Price 4 cents.

This little book contains simple rules for the conduct of Church business, the well known "New Hampshire Confession of Faith," commonly used by Baptist Churches in America, and a Church Covenant. While intended for Baptist Churches much of the contents will be found interesting and profitable to others. One can learn here, in brief space, what Baptist Churches believe and practice. The first part was arranged and translated by Dr. Graves; the remainder was translated by Rev. E. Z. Simmons.

G. W. G.

Messrs. Kelly and Walsh, Lt. have again sent us a copy of their Imperial English and Chinese Diary and Almanac, and Imperial Date Block. We notice an improvement in the latter, in that the leaves are not stuck together at the edges, thus

making it convenient to refer to any day of the year, and more convenient in daily removing the single sheet of the day which is past.

Of the Diary it is hardly necessary to speak further than to say that it is gotten up in the usual convenient style of its predecessors, containing, besides the Diary proper, I. M. Custom's tariff rates, list of post-offices in Shanghai (omitting the Customs however) with rates of postage (which is a matter worthy of not a little study by missionaries living in the interior), telegraph rates, Chinese festivals, &c., besides some 26 pages at the end for memoranda of things lent (a very important feature for some people), cash account, memos, &c., and the whole on good paper, foolscap size, and interleaved with pink blotting paper. Price \$1.00.

An Exhortation to unbind the Feet, illustrated. 勸放脚圖說. By Rev. Sz Chi-ping. To be purchased at the Mission Press, Shanghai. Price 15 cents per copy.

This little book, with its numerous illustrations, is issued at a very opportune time. The missionaries and many of the native Christians are giving to this cruel custom of foot-binding more careful thought and more determined and combined opposition than ever before. The special issue of *Woman's Work in the Far East* last August, which was almost entirely devoted to the subject of foot-binding, witnesses to the fight against this evil that is already waging and to the great need of more earnest action. We think almost all the missionaries realize that to bind the feet is a sin against God, that the uprising gene-

ration of native Christians need to receive from us "sound doctrine" on this point. But we have heard of one brother who said that he did not think binding the feet was any hindrance to sanctification, and of boys in mission schools who openly oppose any reforms in this direction. As long as there is any sentiment of this kind among missionary workers and their native associates there is a great need of the work this little book can do for them. And we fear for many long years to come there will be need for its teaching, both by letter press and picture, among the heathen at large. We hope many of our readers will secure copies of this book to circulate among their Chinese friends. We quote from the review of it by Mrs. T. Richard, which has just appeared in the November No. of *Woman's Work in the Far East* :—

"This beautifully illustrated book is well calculated to have the desired effect of persuading the native Christian women to unbind their own feet and those of their daughters. It has a short Preface by Mrs. Farnham, Chairman of the Provisional Committee on Foot-binding, formed some months ago in Shanghai. There is a clear-cut picture on each leaf, which with the title almost speaks for itself, but a brief

explanation is on the opposite page. The illustrations begin with a picture of the ancient fashion of female dress in China, where the skirts are long and hide the feet. The next gives the origin in the Tang dynasty of the "bow-shaped foot" as the deformed bound foot was first called, then the change of name to the "golden-lily-foot." One picture shows the feet of ladies of various nationalities; another gives the disfigurement to the body in various parts of the world, and tight waist-binding comes in for censure here. The various painful processes of foot-binding and its agony to the poor girl are vividly shown with the inexorable mother who punishes severely when coaxing has been found useless. A doctor attending to a poor maimed suppurating foot forms another picture. Another shows a number of scholarly-looking men reading the Edict forbidding foot-binding.

As the picture gallery proceeds we see the happiness and freedom resulting from unbound feet; women and girls are climbing hills freely, going to Church in company with fathers, husbands, etc., and girls with unbound feet attending school. We trust that this book may be much used and much blessed to the doing away with so unnatural and cruel a custom."

Editorial Comment.

"POOR CHINA." Such is the exclamation in a letter from a friend in Hankow and which doubtless finds an echo in the hearts of the missionaries all over this land. China was proud and supposed herself strong in her forts and arsenals and army and navy. The Franco-Chinese war but served to increase her conceit and render her all the more vainglorious. Diplomatic contests with representatives of the

various Powers had but the more firmly entrenched her in the conviction that China was vastly the superior of all other nations. Least of all would she have entertained the idea that the Japanese—the *Wo-jên*—could be matched against her. It would have been preposterous! Now, in a day, as it were, the whole political fabric seems tottering to the verge of destruction. Everybody knew that there was

rotteness and corruption, but few dreamed, probably, in what a hopeless condition of utter collapse a few months of war with such a nation as Japan would find her.

Some have tried to excuse China, saying that she was not prepared. But why was she not prepared? The war with France gave her the needed warning, and untold millions had been wrung from the people for armaments and forts and navies. But where has it all gone? A few of her best projects, notably that of sending some of her youth to the U. S. for an education, were strangled in their infancy through a vague dread that the Chinese should seem to be borrowing something from other nations that was superior to what she already possessed, or that these young men would become imbued with ideas which would be utterly subversive of Chinese notions of the eternal fitness of things. And now this great bubble of conceit is being pricked. This mountain of pride is being brought low. China is not as a fierce wild beast brought to bay by the hunter, but a craven coward cringing before a superior being. It is difficult to conceive anything more abject and humiliating than China's present condition. A nation with such resources, such potentialities, such extent of territory, such vastness of population, such pride of history, to what a pass is she brought in a moment! Poor China.

* * *

BEFORE the issue of next RECORDER the Christmas season will have come and gone; we accordingly wish our readers a bright happy Christmas. May we who have a Christmas message all the year round, as we deliver to others the tidings of great joy, get very near Jesus who, sung of by angels and worshipped by shepherds, is the only bit of heaven on earth which never became worldly. The message of "peace on earth, goodwill toward

men," comes to us with a tone of comfort, for all well wishers of China—however hopeful they may be of much good coming out of present evil—feel deep sorrow for China in her present humiliation; and as we think of the horrors of war and know that even now armies covered with dust, dry with haste and panting for glory are hurrying on to other scenes of carnage, we earnestly pray that peace may come.

With these war echoes in our ears and painfully conscious that all over the business world goodwill to self instead of goodwill to others, seems the more predominant feeling, we rejoice in the self denying love, of which, when our Lord came into the world, his being wrapped in swaddling clothes and laid in a manger was a sign. May poor China become rich China by coming to Christ who came to save individuals and nations from that want of love to God and man which is behind all sin and misery. China's burden is a weary and heavy one; may she hear the call, "Come unto Me, all ye that labor and are heavy laden and I will give you rest."

The foretaste of pleasure in the Christmas message is enhanced as we hear the news, on going to press, of the formation of a Red Cross Society at Peking with the view of sending volunteers to the front to attend to the sick and wounded Chinese; and following close up is a letter from a friend in Tientsin, enclosing a circular which will be found in our Missionary News columns. With regard to the Red Cross work being done in Tientsin, he says: "The ladies are all working day and night making bandages. We are hoping to get a vessel to take the wounded from Port Arthur to the hospitals here. The Chinese indifference to their wounded has been to me the worst feature in this war." After refer-

ring to the possibility of interrupted work our friend adds: "What a comfort to feel God rules over all, and that the sovereignty of God means the sovereignty of good."

* * *

It is worthy of remark that in nearly all of the special works of grace and revival recorded in our pages during the last year confession of sin has occupied a prominent place in the beginning. And it has been so from the days of the Apostles. It is natural that before there should be new consecration there should be a cleansing; and the cleansing can only follow on a sense of sin, a sense of need and humble confession, and not a confession to God only, but mutual confession. "Confess your faults one to another." This was specially noticeable in the revival last winter in Peking and T'ungchow. May this coming winter witness many such times of reformation and blessing. Holiness is a quality not very familiar to the Chinese mind. Our Christians need to be made better acquainted with it. They are apt to be too well satisfied with a negative sort of religion that contents itself with the wicked things that it does *not* do. But clear conviction of sin and confession thereof, both to God and man, would help mightily towards a positive, pure and substantial reformation, and so greater holiness.

* * *

We feel sure that our readers will read appreciatively and heartily endorse what Mr. Green mentions in his article in this number as to the growth of interest in foreign mission work by the home Churches; the admirable work that is being done, and can only be done, by the brethren at home; and the real sacrifices they are making in order that their part of the work may be well done. In last year's October RECORDER we noticed how the prayerful and

practical interest in, and earnest advocacy of, foreign missions on the part of the Christian Press at home has greatly helped to deepen this interest. Eighteen periodicals were then referred to, and their leading features pointed out. Among these were not included the carefully edited and up to date *Missionary Herald*, which, while specially devoted to the missions of the American Board, sympathetically collects for its readers missionary news from the wide field of the world.

Then also there had not come under our notice the *Mission Field*, published by the Mission Boards of the Reformed Church in America, and which we are glad to see is in a reciprocally helpful relation to the Christian Endeavor, King's Sons and Daughters, and such other helpful Societies; *Over Land and Sea*, especially published for the young (among whom it is sure to be a favorite) by the Women's Home and Foreign Missionary organizations of the Presbyterian Church in the U. S. A.; *India's Women*, a monthly record of the work of the Church of England Zenana Missionary Society among the women of India and China; the *Bible Society Record*, published monthly by the American Bible Society; and *The Illustrated Missionary News*, published by S. W. Partridge & Co.

It is a matter for great thankfulness, also, that so large a space, and so favorable a hearing is given to the cause of missions in papers not distinctively missionary. In the *New York Independent* (an article from whose columns appears in this number) special prominence is given to the subject of missions. In the September number before us we find articles on work in Japan, China, Burma, India, Kurdistan, Bohemia and Mexico by missionaries of different denominations—not to speak of the articles evoked

by the present unhappy complications with regard to Korea. The *New York Evangelist* September number contains a kindly reference to Rev. Gilbert Reid and the offices of peace and goodwill which he wishes to foster; and further on we find a testimony to the sincerity of the Christian faith found in many a Christian heart, followed up by an account of the funeral of Elder Loo Kiung-dong. In a copy of *The Christian* (London) lying before us we are pleased to find fully ten columns devoted to articles and letters dealing with missions in all parts of the world. Then, too, we might speak of the true missionary ring in the *Golden Rule* and other papers. But space forbids to dwell on these, or to show how interest is further deepened at home, especially among the young people, by the many new and attractive missionary publications, including concert exercises, almanacs, wall maps, Bible references to missionary questions, foreign mission catechisms, mission band exercises, pamphlet sketches of various missions, etc.

* * *

It is always a matter of interest to note the manner in which young missionaries are exhorted in valedictory addresses. With regard to the spiritual requirements there can only be one opinion, but we sometimes think there is a want of elasticity and enterprise in the admonitory outlook,—the result of insufficient knowledge of conditions of, and factors in, the work. We were pleased therefore to note the happy manner in which Dr. Glover (whom many of our readers had the pleasure of meeting on his visit to China a few years ago), couched his valedictory warnings and exhortations, whilst recently addressing missionaries on their way to their respective fields of labor. With a fear that habits might take the place of motives,

and recollection the function of inspiration and a greater fear of growing stale, Dr. Glover said:—

“You cannot yourselves live on yesterday’s truth. Do not give it to another. Truth is not truth unless it is fresh as this morning’s dew, and old as the everlasting stars. Formulæ are corpses of truth, not truth. Beware of them, brethren! You have still a great deal of English superstition to unlearn. You speak the Gospel with an English accent. That must be got over. There must be no provincialism. In the increasing degree in which you are trusted you must keep the light alive by which you lead others. If you could reproduce in India or China a Church exactly on our pattern it would be to your disparagement and not to your praise. There are bits of the Gospel which only the heathen can see, and which in this atmosphere of smoke we cannot behold. Find those out, brethren. Let forms of Church life be native to the place. You, in all your judgments, must be independent of us, and you must teach your converts to be independent of you. You must decrease that Christ the Master may increase and that your people may serve Him. Your work, so great, useful, successful, has opened the way for work still greater, more useful and more successful. Go on, not with the idea of mere continuance, but walking by the pillar of cloud and fire, and then become to others a pillar of cloud and fire which will lead them.”

* * *

AFTER seven months’ stay in England the Rev. Y. K. Yen has left for China *via* the United States. At a farewell meeting at the Mildmay Conference Hall the following Resolution was moved. It is pleasant to note that Mr. Yen’s services have been so efficient and so well appreciated.

"This meeting cordially thanks the Shanghai Chinese Christians for their message through the Rev. Yung King Yen desiring him to make known on their behalf the evils from which they and their countrymen suffer through the opium traffic by which the Indian treasury is enriched. It also thanks the missionary bishop of the American Protestant Episcopal Missionary Society in Shanghai for sparing him for this purpose. It records its grateful conviction that his advocacy of the anti-opium cause in this country has been abundantly blessed, and has been of great service in exposing the attempt made by the official defenders of the traffic to divert attention from the question as it affects China, where more than three-fourths of the opium produced in India is consumed, to India, where less than one-tenth of the production is consumed. It takes an affectionate leave of Mr. Yen, with the earnest desire that his labours in his native land may be prospered in the future even more than in the past."

"F. P. H." in the *Bombay Guardian* then reports as follows:—

"Rev. Yung King Yen then spoke. His kindly manner and his sincerity made it impossible not to believe and honour him. He gave many beautiful instances of God's providence in providing for his wants while in England, and he said he felt like leaving home instead of going home, so many were the new friendships he had formed. Both the Chinese Church and government have protested constantly against the opium traffic, and now, said Pastor Yen, if the Christian Church of Great Britain can do nothing then China

is ruined. During his stay among us Mr. Yen has given 112 addresses and visited England, Scotland and Ireland, besides a visit to Paris to see the Chinese ambassador, who received him well, and expressed the fullest sympathy with the work of the anti-opium party (he died very suddenly just after reaching Shanghai). Pastor Yen himself feels encouraged and believes much good will result from what he has been able to say and the literature that has been scattered at his meetings. He proceeds now to America principally upon work in connection with his missionary society, but he promised to do all he could in the anti-opium cause. He spoke of the American papers and a hope he had that they might be rightly influenced, and strengthen public opinion in Great Britain in the same way that the clear utterances of English papers upon the recent lynching in America has greatly helped in checking that abomination. He thought some English statesmen looked at the evil away in the East, as with a telescope turned the wrong way, which accounted for their opinions being so different from the opinions of Christians who were eye witnesses of what they spoke of. Pastor Yen's closing words were simple and appropriate as he said a final farewell."

Just as we go to press we learn of the death of Dr. A. P. Happer at Wooster, Ohio, U. S. A., on Saturday, October 27, at 11 a.m. We have no particulars as to the cause of the death, which seems to have been rather sudden, but we hope to give them in next number.

Missionary News.

—Rev. Dr. Hunter Corbett writes: "We are meeting with much to encourage. On this trip so far 55 have been received on profession of faith. There are many inquirers. Pray for the work here."

—Nov. 5, Rev. J. E. Walker writes us: "We left Foochow the 25th ult. for our interior station, and are now about five days' journey from it. We have found everything quiet along the route. Yesterday we visited a large and independent town, found the people civil, with one or two exceptions. The people know there is a war, but not that China is getting the worst of it."

—Rev. H. P. Perkins writes: "Thousands of soldiers have during the last two months gone through this place by water, and more by land. They are reported to have dealt with the people fairly and to have made little trouble. As to the people they care little about the war. "If the Japanese get to Peking we can cut off our queues" said a bright lad to me. Any government that would protect the low lands against the rivers would be welcomed by hungry millions. Are the Japanese able to take the contract?"

—Rev. T. W. Houston writes: A rather unique service was held in this city last Sabbath. The four missions united in observing Thanksgiving Day, a day of thanksgiving for temporal and spiritual blessings. The idea is exactly the same as in U. S., i.e., to have a national thanksgiving day. The intention is to keep it up year by year, but hereafter to hold it on one of the native feast days, perhaps that which comes on the 10th of the 9th month.

As the Presbyterian Mission is the oldest in this field the service was held in their Church, and the sermon was preached by the native pastor of the Methodist Church. Much interest was manifested; the building was crowded to its utmost capacity; over 400 being seated and some standing. Why could this not be made a general custom among the Chinese Christian Churches. It would help to relieve the charge that the Chinese Christians are unpatriotic as it would be essentially a national day. It would also help to remove the strain felt by the non-observance of all their native religious festivals.

Nanking, Nov. 20th, 1894.

—Our readers will be glad to read the following circular issued by

THE TIENTSIN RED CROSS SOCIETY.

All will agree that it is our duty to do what we can to alleviate the horrors of the war that is now being fought near by. There is no better way to do this than by caring for the wounded, thereby saving as many individuals as we can reach, from suffering or death. By doing what we can in this way we shall be carrying out the principles of Christianity, and satisfying the dictates of common humanity.

The wounded are already coming to Tientsin in large numbers, and the numbers will increase as the seat of war approaches nearer. A RED CROSS SOCIETY has therefore been organized among the foreigners of Tientsin, to co-operate with the Chinese Government Hospital in the care of the wounded. The London Mission Hospital, Mrs. Dr. King's Hospital and the Isabella Fisher Hospital have been placed at the disposal of the Society

for this work, and if the four hospitals on the Taku Road are inadequate other premises will be provided. The Society will make Tientsin the basis of its operations for the present, and leave the question of opening hospitals in other places for circumstances to decide.

The members of the foreign community will soon be asked to join in the work of this Society by contributions of money to defray the cost of drugs and appliances, and by volunteering to assist the doctors in the hospitals. Arrangements will be made to give volunteers a few necessary lessons in ambulance work at an early date.

This general statement of the proposed work of the Red Cross Society is published for the information of the public, before circulating a subscription list and call for volunteers.

At present supplies of old linen are greatly needed for bandages, and they may be sent to the house of the Hon. Secretary and Treasurer.

The members of the Executive Committee are Edmund Cousins, Esq., Chairman, Doctors Frazer, Smith, Atterbury, King and Benn, and Mr. C. D. Tenney, and they will be happy to give further information respecting the work of the society to any who may desire it.

C. D. TENNEY,

Hon. Sec. and Treasurer.

—Rev. J. R. Hykes sends us the following, which is of intense interest, and shows that the presentation copy of the New Testament for the Empress-Dowager was received within the palace, and immediately aroused a desire to know something of its contents. Much prayer should follow, as has preceded this endeavor of bringing the knowledge of Salvation to the Empress-Dowager. —(Ed. REC.)

Peking, Nov. 14th, 1894.

Rev. J. R. HYKES,
Shanghai,

MY DEAR SIR:—

"The Testament for the Empress was exhibited here last Saturday, and it won the admiration of all who saw it.

"It was sent into the palace on Monday, and the prayers that followed it seem already to have been answered, for on Monday morning, at half-past ten, a finely-dressed eunuch, named Li, who said he was one of the "inner palace" men, went to our book store to buy some books. He carried a slip of paper on which was written, "one Old Testament, one New Testament." Wang Yu-chou, my helper at the store, who is an educated fellow, was struck by the uncommon look of the characters, and was led to ask who had written them. The eunuch replied, 萬歲爺 (the emperor.) "Indeed," said Wang, "to-day the women of the Christian Church in China have presented the Empress-Dowager with a copy of the New Testament." "Yes," answered the eunuch, "the emperor has seen it, and now wishes to see copies of the books of the Jesus' religion."

"When the books were got ready and had been paid for Wang secretly took the slip of paper and laid it away on one of the shelves, but the eunuch soon missed it, and he was in a great state until it was returned to him, when he said, "It will never do for me to lose the emperor's 旨意."

"As he was leaving Wang gave him a catechism and a copy of the Proverbs for his own use. He was very pleased, and promised to show them to other eunuchs in the palace.

"At half-past twelve he returned to the book store with the New Testament, the leaves of which

were, many of them, turned up. He said that 萬歲爺 (the emperor) had looked it through and had picked out a number of imperfections in the printing. It was quickly changed for a perfect copy, which the eunuch took possession of. While he and Wang were talking about it another eunuch hurried into the store and called out, "Get one with large characters," but not having the whole Testament in large type the copy just selected was taken.

"That the eunuch came directly from the emperor is undoubtedly true, and I think he learned the names "Old" and "New Testament" from the Introduction to the Imperial present.

"Our hearts should go out in prayer that God will by His Spirit take the things of Christ and show them unto the emperor of this great land. If he is really seeking Christ how we should pray that Satan may not hinder and prevent his finding.

"I have spread this news amongst all I have come in contact with during the past two days. It ought to be circulated throughout the world. I hope all the Chinese women who gave their mite towards the Empress-Dowager's present will hear of it. Our bookstore is having royal patronage."

Sincerely Yours,

(Signed) T. J. N. GATRELL.

—In addition to the interesting article by Mr. Hartwell, found elsewhere, we have received the following additional account by Mr. Murray, of the Scotch Bible Society. While doubtless many of the books thus distributed will be destroyed, yet many will be read and will help prepare the way for a fuller reception of the Gospel at a future day:—

We gave away 10,609 packets, each containing a Gospel and a copy

of Dr. John's Tract, "Gate of Wisdom and Knowledge." The books were well received; the students evidently appreciating the good intentions of the givers. I called on the Hien magistrate previous to the distribution, and intimated our intention, and though he made the most he could of the difficulties and dangers of the project, he ultimately agreed to help us all he could, and kindly sent twelve runners to guard our baskets and keep the peace, while we, foreigners and native Christians, were handing the books to the immense stream of students as they issued from the gates of the examination hall on Friday night and Saturday forenoon, September 15th and 16th. I think we are indebted to Dr. Stevenson, of the Canadian Mission, for this favour from the Hien, as the doctor has medically attended the wife of this official, and so goodwill towards foreigners has been created. All the missionaries in Chen-tu lent a willing hand, both in the work of distribution and in contributing about Tls. 50 for tracts.

The Scriptures were granted by the National Bible Society of Scotland. We had a prayer meeting at the American Methodist Episcopal Mission house on Friday afternoon before going to the gates, and thereafter took up our position in the inner court of the old Imperial palace of Chen-tu, which is now the examination hall. Dr. Hart and I, with four native Christians, stayed out all Friday night, and Doctors Cartwright and Stevenson and Revs. Messrs. Peat, Hartwell, Endicott and Pirie were at the gates late and early. The ladies too were not forgetful of us, sending a bountiful supply of excellent sandwiches, etc., for the refreshment of the workers. I think we have good reason to hope and believe that great blessing will arise from this effort. These students, being all B. A's, are well able to read the

books, and having accepted them in a grateful manner will carry them to homes in even the most remote parts of this big province. Will you unite with us in praying for this?

After we had given away all our books I was kindly permitted to enter the examination hall, and found many of the students still busy writing their essays, and as I passed along the rows of stalls (too small for a man to lie at full length in) the men seemed pleased to have a word of congratulation.

I then went up to the platform, and saw the men, one by one, come up and hand in their essays to gorgeously silk attired officials, who examined them and stamped them, and gave in return a wooden baton to each competitor, vouching that he was a *possibile* Kū-jin. It was a very interesting sight.

Believe me,

Yours very sincerely,

(Signed) JAMES MURRAY.

Diary of Events in the Far East.

October, 1894.

30th.—Confirmation received from Japan of the landing of the Japanese at Ta-lien-hwan and capture of Chiu-lien-cheng.

The Peking correspondent of the *N. C. Daily News* reports that "large proclamations have been posted at the door of each Legation, foreign residence, Roman Catholic Cathedral and Protestant chapel, calling upon the people to protect foreigners and informing them that China is not at war with all the world but only with Japan—the "dwarfs" having broken the treaties. Some grossly exaggerated accounts of violence offered to some foreigners having been telegraphed to Europe an Imperial Edict has been issued on lines similar to the proclamation. A guard of soldiers has also been told off to patrol the Legation quarters. It is quite incorrect that each foreign house has a guard. These acts are spontaneous on the part of the government, and are all the more welcome as indicating a real desire at the present time to avoid trouble and complications with foreign nations."

—At the examination for "Chu-jên," held at Chêng-tu, the missionaries ob-

tained permission to distribute books to the 17,000 candidates as they came out of their cells, and did so without any inconvenience whatever.

—On the departure for home of the Rev. Dr. Blodget, who has labored for 40 years as a missionary in China, the native Church in Peking put a handsome tablet in the Domestic Chapel, inscribed 德愛永垂, as a memento of this good man. This was done by the Church unknown to him and against his wishes.

November, 1894.

3rd.—An Imperial decree, received at Nanking from Peking, calls upon H. E. Liu K'un-yi, the Viceroy of the Liang-kiang provinces, to proceed with all haste to Tientsin to take over the seals of the acting vice-royalty of Chihli from the hands of Li Hung-chang, and appoints H. E. Chang Chih-tung, Acting Viceroy at Nanking, in Liu K'un-yi's place. A telegram states that H. E. Chang Chih-tung had decided to take over the seals of his acting vice-royalty at Nanking on Wednesday, 7th November, the anniversary of H. I. M. the Empress-Dowager's birthday.

5th.—An armed force from the Japanese man-of-war *Tsukuba Kan* boarded

the French mail steamer *Sydney* and arrested two American citizens and a Mr. Chan T'an-moon on suspicion of being interested in a new patent for blowing up ships by a terrible explosive. They were supposed to be on their way to China to use this patent against the Japanese navy.

7th.—Celebration of the 60th birthday of the Empress-Dowager. In Shanghai foreign settlement there were many beautiful decorations and illuminations; whilst the Taotai entertained the consular body at tiffin at his Yamén in the native city. On the 12th the foreign representatives in Peking were received in audience by the emperor in a building near the palace, situated in the forbidden city. The handsome copy of the New Testament presented to the Empress-Dowager by the Christian women of China was handed in by the British and American ministers. It is reported on good authority that the emperor sent his chief eunuch to purchase a copy of the complete Bible and other Christian literature (see letter giving full particulars from Mr. Gattrell on p. 608.)

14th.—As partial reparation for the outrage committed by Chinese soldiers on board the *s.s. Chungking*, that steamer was duly saluted by the Taku forts in the presence of the British Consul.

17th.—Announcement made that General Wei Ju-kuei has been beheaded for his shortcomings at the battle of Ping-yang, whilst other officers have been degraded.

—Despatches state that the forts at the rear of Port Arthur were attacked by the Japanese early on the morning of Wednesday, the 21st of November.

While the heavy guns of the Japanese centre shelled the citadel the forts were carried after desperate fighting, and Port Arthur was entered at two o'clock on the afternoon of the 21st.

The forts on the coast remained un-

taken until Thursday morning, the 22nd of November; the fighting having lasted all night.

27th.—A telegram from Kobe intimates that Messrs. Detring and Michie arrived on board the German steamer *Liya* for the purpose of negotiating as to the terms of peace between China and Japan. Mr. Detring has telegraphed to Hiroshima. Count Ito's reply is unknown.

A later telegram says that their visit is futile on account of having no proper credentials.

28th.—A Chefoo telegram to the *China Gazette* says that Port Arthur is now in perfect order; coal, dock, forts intact. Several Japanese prisoners were found inside mutilated. About 400 Japanese are reported to have been killed by the fire of the guns, none by the infantry or small arms of the defenders. Plans of the mines were discovered by the Japanese.

—Despatches from Tientsin state that an Edict has been issued which deprives the Viceroy Li Hung-chang of his rank and titles, but permits him to retain his office as Viceroy.

29th.—A London telegram says: "It is now reported that a large portion of Marshal Oyama's army has left Port Arthur; its destination being probably Shan-hai-kwan, from which place it will advance on Peking, an attack on Wei-hai-wei being considered useless.

The Japanese Army Corps, which is operating in Manchuria, has defeated the Chinese near Mo-tien-ling.

The Japanese loss was forty, and the Chinese loss is said to have been very great."

"News has been received from Washington that China has formally sued for peace, and that proposals have been handed to the United States Minister at Peking, who will forward them to Hiroshima through the United States Minister at Tokio."

Missionary Journal.

BIRTHS.

- At Kuan Hsien, Szech'uan, on the 6th Sept., the wife of ADAM GRAINGER, C. I. M., of a daughter.
- At Lao-ling, Shantung, on Oct. 5th, the wife of Dr. F. W. MARSHALL, of the English Methodist Mission, of a daughter.
- At Tai-yuen-fu, Shansi, on Oct. 27th, the wife of Dr. W. M. WILSON, of a son.
- At Newchwang, on the 1st November, the wife of the Rev. W. HUNTER, of the Irish Presbyterian Mission, of a daughter.
- At Newchwang, on the 21st November, the wife of T. L. BRANDER, M. B. C. M., Irish Presbyterian Mission, Jin-jou, of a daughter.

MARRIAGES.

- At Kuan Hsien, Szechuen, on the 3rd Oct., by the Rev. O. M. JACKSON, ALFRED ARTHUR PHILLIPS, of the C. M. S., to CAROLINE JANE KELLY, of Douglas, Isle of Man.
- Oct. 9th, Mr. C. SMITH, to Miss J. ROBERTS, at Chung-king, both of the C. I. M.
- Oct. 18th, Mr. W. TREMBETH, to Miss BAILEY, at Chung-king, both of the C. I. M.

ARRIVALS.

- Nov. 3rd, Mrs. Y. J. ALLEN, of the Methodist Episcopal Mission (returned), from America.
- Nov. 8th, Misses MURRAY, MARIANNE MURRAY, L. McFARLANE, G. MUIR (returned), M. L. AMI, E. NATHAN,

E. DRAKE, F. E. T. THOMAS, E. ELLIOTT and F. COLE, Mr. and Mrs. FELGATE and two children, all of C. I. M., from England.

Nov. 20th, Miss WINTERBOTHAM, of the London Mission (returned.)

Nov. 22nd, Rev. G. H. HUBBARD, wife and two children (returned), Rev. and Mrs. L. W. BEARD and Rev. D. GODDARD, all of the A. B. C. F. M., for Foochow, Misses G. METCALFE, E. A. DIXON and J. SHEWRING, unattached, for Ningpo, Mr. and Mrs. LANGMAN and two children, Misses WHITCHURCH (returned), J. T. WEBSTER and CHAMBERS, Mr. H. S. CONWAY, all of C. I. M., from England.

Nov. 25th, Misses M. A. S. TURNER and C. J. SMITH, both of C. I. M. (returned), from England.

DEPARTURES.

Nov. 3rd, Mr. and Mrs. BOTHAM and child and Mr. DAVID SMITH, all of C. I. M., for England.

Nov. 6th, for Toronto, Dr. MALCOLM and Miss McINTOSH, Can. Pres. Mission. Dr. and Mrs. H. BLODGET, for America.

Nov. 9th, Rev. and Mrs. WM. A. CORNABY and family, of the Wesleyan Mission, Mr. and Mrs. C. STUDD and family, of the C. I. M., for England.

Nov. 16th, Mr. and Mrs. J. WILLIAMSON and two daughters, of C. I. M., for England.

Nov. 17th, Miss KENTFIELD, of C. I. M., for England.

Nov. 24th, Mrs. T. RICHARD and two daughters, for Paris, Miss C. E. GOODE and Mrs. ALLARDYCE and child, of London Mission, Pekin, for Australia.

